Pastoral Counseling in Family Relationships

by Leland Foster Wood

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PASTORAL COUNSELING IN FAMILY RELATIONSHIPS

by

LELAND FOSTER WOOD, PH. D.

The Commission on Marriage and the Home
of the Federal Council of the Churches
of Christ in America

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PREFACE

THIS LITTLE MANUAL has been prepared for ministers and other church workers to whom people come with their domestic difficulties. It has value for other counselors also but it does not attempt to be more than an introductory approach to counseling. It offers suggestions and experiences and at the end calls attention to books which deal with counseling more extensively.

The books listed represent various professional approaches and different points of view. The author does not necessarily agree with all their points of view yet regards each as a significant contribution to its field.

It is hoped that this introductory pamphlet will help church leaders not only to read widely in this field but also to gain the help that will be most vital in their own work. While in many instances the minister will refer cases to the psychiatrist, the physician and the social worker who will function in their own ways he, as a pastor must make his counseling fully at home in his own ministry. He is not to function as an amateur psychiatrist but as a minister. Moreover he must adapt his counseling to his own experience, his own personality and the needs of the persons for whom he is responsible.

The minister who counsels with people in their marital problems does so as a pastor of families and more so because he comes close to them in their deep personal needs. He is a builder of families at the same time that he builds up the church. As he achieves more of a counseling ministry he will also gain power to make his pulpit work more effective. Meanwhile to the people pastoral counseling will have a distinct quality in that the minister who guides them helpfully in thinking about the greatest issues of life also helps them where the issues of love and happiness are mainly worked out, namely in their homes.

Because counseling is a difficult and exacting art requiring special training increasing numbers of ministers have sought such training where they could find it. They have turned to physicians, psychiatrists, psychologists and social workers for aid and have received invaluable help in the understanding of family relationships and the techniques of counseling. Recently some of the seminaries have

given training in this field and the Council for Clinical Training has helped. This booklet aims to stimulate the ministry to further progress in counseling.

The author acknowledges with deep gratitude the help received from others, particularly members of the commission on Marriage and the Home. It may be explained as to the cases used illustratively that they come out of actual counseling experiences of the author or of other ministers. However they are so adapted in detail as not to betray the confidential nature of the counseling relationships.

It is not to be assumed that counsel or procedures indicated here in connection with particular cases can be taken over and used bodily in other situations which appear to be similar. Each case is unique and a procedure that works with one may not succeed with another. Yet undoubtedly a body of experience and study based on many cases does give the counselor resources for the meeting of new problems that come. Many family problems belong naturally in the sphere of the minister. Often spiritual factors are closely related to family difficulties. Psychologists are increasingly emphasizing the importance of spiritual factors in any efforts to help people with their maladjustments. In his counseling work the minister will need not only the best insights and skills that he can develop but he will need to be close to God who is the great Builder of lives.

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Chapter I

SOME TYPES OF CASES WHICH COME TO MINISTERS

The question is not whether ministers shall counsel but how well. They have a wide range of marital difficulties presented to them. While there are many points in common in the problems which come to various types of counselors the cases which come to any given professional group are sure to differ in some ways from those which come to other professions. Moreover within any given profession there are individual differences among counselors and one may become known for special helpfulness in certain types of cases. In spite of impossibility of sharp differentiation we may notice some types of cases that are being brought to ministers.

1. Incipient Difficulties

People often bring to pastors matters which rightly or wrongly they would not regard as coming within the field of a physician or a psychiatrist. A young veteran came to a minister saying that he feared he was losing out in his marriage. He was sure that his wife was still loyal and neither of them had any outside emotional interest, and yet she seemed, he said, to have lost the zest and sparkle which had been characteristic of her. Even her interest in the children had suffered. It was not illness because her health was as good as ever. Nor was there any change in circumstances which would put a burden of anxiety upon her.

Inquiry into backgrounds and training of these two brought out the fact that they had attended the same college. The girl had been prominent in music and in social life and had been the secretary of her class. He had been captain of the football team. Both had been active in church life. They had been engaged during the last two years of their college life, and had married a year after graduation. Their first four years of marriage had been happy. Two children had been born who had been a joy to their parents.

When the war came the husband became an officer. Now he had been home for a year. During the first part of this year they had been able, seemingly, to take up their married life somewhat as they had left off. Yet there had arisen an intangible something that was disturbing their harmony. He could not make out what it was. He wondered if his wife did not love him as much as formerly, and if it was natural for married love to become a mere kindly tolerance.

When this young man was asked if he thought his wife would be willing to talk about their marriage, he replied that he would not know how to broach the matter to her. He would not even want her to know that he had expressed any concern about their marriage. In fact, he said, he was ashamed to be worrying when he had such a wonderful wife. The counselor agreed with him that he probably had nothing to worry about. Yet he encouraged the young man to study his situation carefully and to be especially affectionate to his wife, keeping alive all the joys which they had in each other and seeking new points of understanding and fellowship both at home and in the circles which she most appreciated.

A few weeks later he returned and said, "I don't know whether things are worse or better but the situation at home is more tangible. She said to me yesterday that I still thought I was an army officer running the home like a machine. She went on to say that I decide things without taking her views into consideration and that I take over when she is dealing with the children as if her opinions and judgments were always subject to review by me. After a long conference the husband said, "As I think it over I am sure that I have been at fault and I certainly do not wish to be autocratic. If you would be willing to talk with her, I would like to get her to come and see you."

The young lady came willingly. When preliminaries were over, she said, "Hal is a wonderful boy and I love him as much as ever, but I am glad he is serious at last about a real difficulty. Probably the situation in our marriage is more difficult because during his absence I have had the decisions to make and we have never worked out good techniques for making decisions together. Now it does not even seem to occur to him that I have some part in making decisions."

It did not take long to establish the fact that Hal's methods were quite natural to him in view of the kind of training he had received not only in the army but from childhood up. He had been brought up in a home of a fine old-fashioned type in which all members loved one another but the father was the boss, making the decisions and announcing them to the others.

The wife's training had been in a home in which all members talked things over together and where the children learned to make decisions within the limits of their growing ability by having them to make. As her childhood home had been democratic in the best

sense, it hurt her all the more to have her present one revert to an autocratic pattern, which she did not like and which she regarded as detrimental to the development of the children. While she had felt this problem before it had become much more aggravated since his return from army experience. She had tried gently to change Hal's approach but that ingrained idea that the husband is naturally the maker of decisions had seemed to be there like a block of granite, and all the stronger because Hal had always admired his father. "In fact," she said, "we all admire him and love him, but for myself and for our home I do not want any autocratic pattern of living."

It might seem that such a couple would not really need a counselor. Perhaps they did not. Yet their minister was exceedingly helpful to them both, and they had a certain satisfaction in feeling that he was a physician of their marriage somewhat as their family doctor was their physician in the physical health of the family. After the underlying cause of their difficulty had been frankly dealt with their family life started on the up-grade and became more democratic and cooperative and this cloud over their happiness was dissipated.

2. Matters of Conscience

Among the problems that come naturally within the minister's sphere are matters of conscience. Often there comes the question whether one of the two should reveal to the other something which if discovered from other sources might be a threat to happiness.

One young woman said, "I cannot be fully happy unless I tell my prospective husband certain things which he has a right to know." So she told him, and he still loved her. She gained peace of mind and release from the fear that he might learn these things from other tongues. On the other hand, there may be instances in which a wrong is in the past, a life has been remade and the digging up of something distressing may be a case of relieving a conscience at the cost of placing a burden on the marriage.

Each case must be decided on its merits in the sight of God and there is no universal answer. One man said, "If I tell my wife about certain experiences I have had, I know it will jeopardize our marriage. I love her and she loves me, and yet she sometimes nags. I know that if she had that to throw in my face from time to time I would be unable to live with her, whereas if I do not tell her we will have a better chance of making a success of our marriage."

It would seem arbitrary for any counselor to rule that this man was in error and that he ought to tell his wife everything. In a religious sense it may be true that if God's forgiveness removes our transgressions "as far as the east is from the west," it is permissible for us to let them stay that far away and not to drag them up again unless full knowledge of the past should be an indispensable aid to present or future decisions.

At any rate, it is true that the Christian attitude of forgiveness, with a merciful heart, preserves marriages in spite of deep hurts within them. One minister has recently reported that in twenty-one out of twenty-four cases of men coming back from overseas to find that their wives had conceived children by other men, prayer together has helped to bring both partners to a sense of forgiveness divine and human so that the marriages are holding together. This has significance for all types of hurts and offenses.

Some persons assume that if there has been unfaithfulness there must be divorce, but a more Christian attitude is that offenses can be forgiven. With the faults of human beings, this is a great help to marriage. It means, however, that where there has been divine forgiveness there is all the more reason for keeping the marriage in touch with God. Only so can it be at its best for man, woman and children concerned.

3. Hurts and Perplexities

Ministers are often called into consultation in connection with the hurts and perplexities which people suffer. A young married woman, mother of one child, came to a minister saying that since her husband had come home from overseas he seemed like a different person. He said that he did not feel the same toward her any more. He even showed slight interest in their child. At his work he was irregular and moody. With his friends he was restless and irritable.

While he did not wish to break up the marriage, his treatment of his wife was hard for her either to understand or to bear. She still loved him deeply. Her counselor encouraged her to be patient, not demanding his love, but being herself so loveable as to win him back if possible. They agreed that it would be best for her to be as cheerful as possible and not to let his moods of depression affect her attitude toward him. The question whether the husband should be asked to see the counselor was faced frankly and it seemed clear that it would be a mistake to ask him to come at that point. It was

suggested to the wife that she act as if all their difficulties were only temporary readjustments. Especially she was encouraged to make their domestic life as pleasant as possible, to give him a share in caring for the baby, and in addition that she should shape her plans in such ways that they could have good times together outside the home as well as within. She returned home less baffled and with a clearer idea as to how she could work at her problem. A later report indicated that she was making progress.

4. Getting Along With In-Laws

In regard to in-laws there is need both of a sound philosophy of relationships, and on occasion of particular techniques of adjustment. The family of one's mate is a part of a person. A young man and woman just starting in a home of their own ought to recognize that now each has two families. The husband's people are a part of him and the wife's are a part of her. It is thoroughly desirable that these ties should continue close and precious. At the same time the new home should stand on its own feet. Each parental family must relinquish all desire to control its married members. Sometimes a counselor can perform the difficult but valuable function of getting a parent to relax his efforts to control a married son or daughter. The counselor may do this directly or indirectly. In any case it must be accomplished with great tact.

One young wife tried consistently to cut off all contacts between her husband and his family, Mistakenly, she felt that his father, mother and other dear ones were rivals to her and the more they had of his love the less secure her position with him would be. But in trying to possess him all for herself, she made him unhappy. Although he still loved her and wanted to be loyal to his home, his wife's possessiveness and her unloving treatment of his family created serious strain.

By failing to understand that his parents might be to her a second mother and father, and his brothers and sisters might be brothers and sisters to her, she made the almost fatal blunder of standing between him and his family. Only when she realized that he could hold her first in his life, and at the same time love his parental family devotedly, did she begin to build her married life soundly.

A young mother whose first child was two years old came to her minister to talk with him about her home and her mother-in-law. She was from a large family whereas her husband was an only child.

She had every appreciation of his attitude but complained that his mother had always treated her as an enemy and that she still tried to draw her son to her home as frequently as possible, that she complained because he did not come oftener and she made it clear that she preferred to have him come without the wife. Only when her first grandchild had been born had this woman shown any interest in coming to her son's home, and when she did, her attitude was difficult to endure.

For her husband's sake this young woman had ignored many slights and antagonisms. She felt that something ought to be done about the mother. The son, her husband, was as much troubled as she was. The young wife particularly wanted to avoid being an occasion of alienation between her husband and his mother, yet she could not endure the interference of the mother in her marriage and family life.

When the question was raised whether the young husband's father might not be a help, it came out that, although the two older people were still living together, the relationship between them was unhappy. The older woman, hungry for love and starved of it in her marriage, was clinging to her son with a frenzy of despair. Although there could be little defense of her ways, nevertheless a better understanding of her needs blunted the edge of resentment of her behavior.

In the course of the facing of the problem and plans for meeting it, the pastor said, "I wonder if this would not be a case for going the second mile." The younger woman, rising above natural resentment, accepted this idea eagerly. She saw that she could help her mother-in-law realize that her son's love for her was safe by showing that she also loved her. So this young woman worked out a plan of campaign for winning the confidence and love of her mother-in-law. With infinite patience and a genuinely Christian and scientific spirit she worked toward the objective that she had chosen, and it took not weeks but years.

Always making much of her husband's love for his mother, and guiding her little son and the two daughters who followed so that their grandmother was to them a very special person, she gradually won her way. As it finally became clear to this once-fanatic woman that her life was rich with more love than she had ever received before, hardness of attitude melted away and the time came when she expressed grateful appreciation of the unselfish love of her

daughter-in-law. She asked her forgiveness and declared that she loved her as much as if she had been her own daughter, as indeed she had become. The Christian principle of unselfish love given to a person who did not seem to deserve it had been to the younger woman a splendid resource for meeting a most difficult problem. The most Christian attitude had proven the most helpful one. Wherever a minister can release the creativeness of love among people he will be a good counselor and benefactor to his kind.

Situations otherwise full of hurts and frustrations can often be improved by persons who realize the resourcefulness and power of love as an attitude and a way of life. Love as a pleasing emotion, at least in some of their relationships, comes easily to most people. Sometimes it also goes too easily because it is not transformed into a way of life and a creative power for using difficulties as means of growth for the self and for others.

5. Money Matters

Many students of family life have come to the conclusion that money is the rock on which the greatest number of domestic voyages come to grief. Without going to that extreme we can recognize that disagreements in this area are the occasion of much domestic conflict and heartache. Often, however, conflicts over money are symptoms of deeper maladjustments with emotional immaturity likely to be a complicating factor.

Research studies have shown clearly that how money is used and shared, and the attitudes which husband and wife take toward material things, are more important for marital happiness than the income level. A man who feels that his wife must be dissatisfied with the amount of money which he brings into the home, but sees no way of increasing the amount, need not necessarily come to despair. There may be ways of economizing and of sharing responsibility of which neither has thought.

Often the working out of a budget to make clear how far the available money can go and what are the responsibilities of each for spending and economizing will lift the burden of disapproval or blame under which persons have been suffering, with a wife saying, "We would get along all right if you had taken the job I wanted you to take," and the husband replying, "If I had taken that job, I might be making less than I do now, but we would be all right if you would quit spending money as if it grew on bushes." Of course,

these persons are hurting each other and no good comes from it. A sounder financial policy in the planning of which they have had skilled help will remove many rough places from their experience. There is no doubt that the bonds of love are frayed in many if not most cases by rough usage of that sort in daily relationships.

A man whose income was above average used to scold his wife because they could never get ahead, and then she scolded him because he spent too much with his friends. Voices would get so high that the neighbors would hear and then everybody would be humiliated and unhappy. It seemed that they were not getting much happiness out of their good income.

In time they went to their minister telling him their woes and saying that they felt that they must cut their pledge to the church until they could get on their feet. The minister was concerned about the pledge, of course, but he was even more solicitous about the happiness of the family. He told them of a number of families in the church who were tithers of an income no better than theirs. Evidently the careful financial planning of these families, of which their tithing was one expression, made for success and efficiency in the use of their income, and also made for a happier family life.

The up-shot of it was that this husband and wife decided to budget their money very carefully, making their plans with the help of an expert in their bank. At the close of six months of their new program they decided that they were getting more in an economic sense from their money and at the same time were achieving an incomparably greater happiness.

6. Problems Pertaining to Children

A husband complained that his wife was not willing to have more children than the one boy and girl whom they had. He believed they should have one or two more. Such a question is likely to be more complicated than it appears on the surface. In this case it involved the wife's attitude toward her husband and a measure of dissatisfaction with the marriage as well as the question how many they could care for.

A young wife came to her minister to talk about adopting children. Her doctor was doubtful whether they would have any by birth. She was ready to adopt but her husband was not convinced that adopted children would properly meet their needs and complete their family. The minister mentioned the fact that medical

science is able to aid many couples who would not otherwise have children. The young wife believed that her physician was in touch with the best medical means of aiding fertility. It was a question of working with the husband to reconcile him to the adoption of children when he had wanted intensely, as his wife also had, to have children born in the family. As to means of securing a child it became the minister's responsibility to help these people contact a good child placement service.

A husband who was becoming bitter against his wife because they had no children was finally persuaded to go to an endocrinologist from whom he learned that the difficulty was with himself. By treatment, however, he was enabled to be the father of the child who was so much desired. Now he and his wife hope for other children.

7. Decline or Loss of Love

Decline of love covers a multitude of problems and is likely to involve many and complicated questions. A beautiful wife of an ex-service man said that her husband seemed to be glad to be home and to be interested in her and in the children, yet he seemed aloof and unresponsive and spent his evenings mainly in reading. She was afraid that his love for her had declined during their long separation. The counselor encouraged her to take full account of the fact that he was starting again in business and not to overlook the significant fact that he was spending his evenings at home.

A young husband whose wife had persistently spent money so recklessly that the family was in the deepest financial distress remarked to a counselor that it is hard to love a woman who shows no consideration for her husband and refuses to take any account of their finacial situation. In spite of efforts of their minister these two drifted to separation and ultimately divorce. No doubt this was a case in which the minister should have recommended a psychiatrist from the beginning.

A young wife had held an important position as principal of a school. This had been relinquished when her young man had come home from overseas and they were married. As housing was so difficult they went to live with the husband's parents in a community in which the young woman was a stranger. The husband and his mother were unusually close together.

The mother was a kind person, but was not willing to make for

her new daughter-in-law the sort of place which a mature woman and wife needed. The bride therefore experienced great difficulty in finding anything significant to do in her home. This was especially serious for her as she was vigorous and capable.

When she had tried to discuss their situation with her husband he had taken it primarily as criticism of his mother and had accused her of trying to alienate him from his family. He had many good points so that she still loved him. In her frustration and anger however she had lost her temper so completely that she had actually struck him. She still wanted him to love her but feared that her methods had alienated him.

At the start of their marriage circumstances had convinced them that it would be better to postpone parenthood until they could have a more satisfactory set-up. Now the wife had the added reason of not wanting to bring a child into an atmosphere of bitterness. Their sex relationship had been satisfactory but with frayed nerves and tempers it had deteriorated.

This young wife said that she still wanted a home of love, cooperation, mutual esteem, and the necessary give and take of life. She was willing to work and sacrifice for this, yet she said that she would not have much heart to carry on if her marriage must remain on the level to which it had sunk during the preceding year.

In a long conference the many aspects of the situation were considered in a practical way. In the end the counselor felt it desirable to present to this very intelligent young wife three aspects of love. Attention was first given to the romantic love which they had experienced and which seemed to be slipping away from them. A second and more sturdy kind of love, namely conjugal love was thought of as related to romantic love somewhat as a larger tree is related to the smaller one which it once was. Conjugal love was described as "passionate kindness," and more, as a pattern of living together in which physical, mental, social, esthetic and spiritual elements combine in a full-fledged union of heart, mind and body. Such love is an achievement. To perfect it is the art of marriage.

The wife was encouraged to try to recover whatever they needed of romantic love by way of building a conjugal type of love. Beyond this it was suggested that this might be one of the cases in which probably both conjugal and romantic love could be restored only by exercising a third kind of love, a God-like love which she might give zestfully and creatively to her husband even when he

was not at the moment lovable. God seeks to help people make their marriages such as to justify the words "whom God hath joined together."

God's love does more than give people credit for their excellences. He sees our possibilities and loves us for these even when our actions are not lovable. To learn to love in this way is indispensable to the continuance of some marriages and is a crowning development for any.

This woman, who had not previously thought in such terms, but who was of superior spiritual as well as intellectual qualities saw her situation in a new light, considered that her marriage was at stake, saw that children yet unborn were involved, and that they would never be born if the marriage were allowed to go to ultimate ruin.

In the hope that a God-given and God-sustained love might restore happiness and enable her to have the sort of home which she wanted, and which her husband also wanted, this woman returned with a new pattern of living taking shape in her mind. The essence of this pattern would no longer be frustration and resentment but a new understanding of her husband's needs and the consciousness that she was tackling an unusually difficult situation for the sake of supremely precious outcomes.

8. Different Attitudes on Religious Matters

At the heart of life are religious values and convictions. Minor differences in this realm are to be expected, and when people are tolerant and appreciative these can even be means of mutual stimulating and supplementing between man and woman. But trouble is likely to come if a husband and wife take little differences too seriously or if there are profound differences in approach to religion.

Here are some of the differences which counselors meet in the marriages which come to them; the Christian and the Jew, the Protestant and the Roman Catholic, the religious person and the non-religious mate; the dedicated church member and the lethargic one; the liberal and the dogmatist; the one concerned with social action and the other with mystical and emotional experience; the regular church-goer and the one rarely seen in church; the pair who have strong loyalties to differing branches of the Protestant faith and will not make mutual concessions.

Each needs to give full respect to the values of the other, and not to disparage the other. They may be encouraged to study together

the life of Christ and other inspiring sources of the highest truth. They need to be able to learn to give and take. If they will strive to experience truth and love in their marriage they will be more likely to know the truth which makes people free, and inspires to the highest attainments. Domestic conflict about "your church" and "my church", or "your views" and "my views", is detrimental to both churches and to the understanding of truth on the highest levels.

A wife came to a counselor saying that she was not sure that she loved her husband. She described him as a man of good character and friendly nature, yet said she was not happy with him. She said that probably she would love him more if they could have fellowship in spiritual interests. The religious difference seemed to be that she belonged to what she regarded as the more spiritual wing of their church while he was of the more "worldly" sector. She had thought of divorce as preferable to constant friction. When asked as to the welfare of their three children in connection with this question, she thought it might be better for them if she could be alone with them so that she could devote herself to them without the unhappiness of the present situation.

The counselor's study of their situation led him to see that they were essentially an introvert and an extravert in their approaches to religion. It might be felt that religion had little to do with their case, yet their other difficulties were aggravated by her insistence that he accept her attitudes, while his fundamental approach was profoundly different.

The counselor attempted to get her to think about those values of religion which produce tolerance and mutual appreciation. He also helped her to think more clearly about the harm to the children that might result from being separated from their father. Divorce was looked at more realistically also from the standpoint of religion.

A different conception of love was presented than the romantic one of "living happily ever after." This woman decided finally that divorce was not the answer to her situation, and that her marriage had possibilities which she had overlooked. She began to work along more hopeful lines.

A Sunday School superintendent felt aggrieved because his wife, a vivacious person, had some friends who were given to drinking and night clubs. She said that her conception of Jesus was that if He were living His earthly life today He would associate with all

sorts of people, and would not shun the circles to which her husband objected.

They both loved their children and their home, and had some cherished friends in common. The counselor asked each to put down in writing some of the good points of the other. When these were compared they made an impressive list on both sides. The wife, who had felt that her husband was too condemnatory and too demanding, turned her attention to his really lovable qualities. The husband, who had felt that she was not sufficiently considerate of his work in the church, took more account of her really steadfast loyalty to the convictions which were her own and not merely his. Their marriage took a more hopeful turn, but there is still much progress which they need to make and can make.

A man who is a Methodist is married to a Roman Catholic. They have no children. She thinks she is magnanimous in that she attends the Methodist Church occasionally. He goes with her to the Roman Catholic Church a part of the time. They have no religious expression in their home, except that she is continually trying to convert him to the Roman Church. Since he is the more spiritual person of the two she has no success. This leads to bitterness on her part. Although she does not believe that his soul will be lost, she knows that unless he becomes a Roman Catholic they cannot be buried side by side. One thing the counselor could do was to urge the husband to be patient with her and to live in such a way that she may see that his faith is more vital and more in accordance with the New Testament than hers. The minister has appealed to the wife that she join her husband in the most sincere effort for both of them to live the Christian life together with mutual respect and with a desire on the part of each to know the truth and to do the will of God.

The above cases illustrate some of the types of problems which come to ministers. The counseling of the minister partakes of the nature of his function. He deals with persons in a wide range of their relationships. He sees marriage as a partnership in which husband and wife share all that they have and all that they are, a relationship calling for adjustments on various levels, physical, mental, esthetic, social and spiritual.

It is not strange that many married people should need counsel. Marriage is a difficult and exacting relationship. When things go wrong they are very wrong indeed. One of the greatest threats to the success of marriage in this period is a naive idea that if people

are truly in love they will always be happy together. People need to realize that marriage is a process of unifying two lives and that many adjustments must be made, some of them difficult.

Those who enter marriage need continued education and growth, most of which they can get from books, lectures, study courses and particularly from an educational use of their experiences. The inspiration and the sustaining fellowship of the church and also the educational helps which it can provide can be of the greatest value in helping people to make much of their marriages. Courses and discussion groups perform the function of group counseling. Often in a group dealing with principles of adjustment an individual can get a clue to the meeting of his own particular difficulty. Such persons often say to a leader, "You will never know what this discussion has meant to me. Be it so. The counselor is happy that the person has been helped to cope with his problem. The value of group counseling is increasingly evident.

Only in cases of necessity does one desire to sit down with individuals and consider in detail their perplexities, their frustrations and their agonies. When this is necessary one wants to help, but he knows that good educational measures both before and after marriage can prevent many of these maladjustments, and that growing understanding on the part of married people will prevent more wounds than all the counselors can heal. The counseling function can best be carried on against the background of an educational program.

The minister's field in counseling is related to the pastoral office. The minister has some real advantages as a counselor and also some handicaps.

In the past ministers have not been trained for this function. At present however, increasing numbers of theological schools offer courses and some provide clinical experience in counseling. The minister's lack of training in this field is comparable to a similar lack in the training of other professional people. Several of the professions are now making progress simultaneously.

Another disadvantage of the minister is that the praise and blame approach is traditional. Church legislation speaks of "the innocent party" and "the guilty party" in divorce. There is, of course, guilt and there is innocence in family disasters, yet the counseling approach is that of the healer rather than the judge. The minister cooperates with God in his present work of restoring lives and homes.

It is not enough to decide who did what, but rather what can be done to heal wounds and set people on their feet again. Such an attitude was clearly that of Christ himself.

The praise and blame attitude is still the legal approach also. Cases are tried in court where a judgment is rendered in favor of one and against the other. A more merciful and helpful way of dealing with the legal aspect of marital difficulties is needed. Usually it is not a judge who is required for a sick marriage so much as an expert or a panel of experts able to diagnose the difficulty and to guide toward rehabilitation. Without such a basic change of approach the substitution of national and uniform laws for state laws would be likely to prove disappointing in its results.

The minister has some great advantages in counseling.

(1) He is accessible. People can go to him freely without any implication that they are queer or that they need material aid.

(2) The minister has the entrée to the homes of the people. His pastoral function makes it natural for him to call in homes and he is received as a valued friend.

(3) The minister's field is life itself with its meanings and values. Marriage, like life itself, profits from spiritual growth or suffers from the lack of it. Although many questions of adjustment are also of a technical character involving specialized understandings, many or all of them are helped by right spiritual attitudes. People need faith in God and in life. They need wholesome attitudes toward others, and new hope in the face of what is often a deep sense of failure in marriage to date. And they need to realize that in marriage and parenthood God's help is available according to our needs.

(4) The fact that ministers marry the majority of people in most communities gives them a good start in relation to new homes. If the minister has done a workmanlike job of premarital counseling he has established himself as friend and counselor to his families and has created in their minds the consciousness that he is a potential helper greatly concerned for their success.

Chapter II

IDENTIFYING AREAS IN WHICH DOMESTIC DIFFICULTIES ARISE

This chapter is essentially a continuation of the preceding one with more definite consideration of various areas of causation of marital problems. Some problems are easily described. Others are difficult to analyze and define. All personal relationships exist against backgrounds of life experience which differ from one individual to another. As every human life is shaped by innumerable factors and the combination of factors is unique for every individual, every person is unique and problems are not just the same from one to another.

The counselor should beware of hastily classifying or defining a problem and should always be on the look-out for new factors which will throw light at some particular point or on the situation as a whole. He knows that human maladjustments can arise in almost any area of interaction. Difficulties are normal and problems are sure to arise. Let us look at some of the areas in which significant or determining factors in marital problems may be located.

1. Problems Connected with the Habitation Itself

A husband and wife may be constantly quarreling and unhappy because the habitation in which they live is ill-suited to the requirements of their family life. There may be crowding and lack of privacy, inconveniences rather than conveniences, and poor equipment in general. The set-up may be such that a woman is unnecessarily annoyed and unduly fatigued in doing her housework, thus making all domestic adjustments more difficult. Locating the irritating elements in her situation is at least one step toward correction.

Sometimes there are possible improvements that have not been thought of before. Even if major factors must remain as they are, the minor ones can often be so improved as to help the situation. If both husband and wife recognize that the house itself is the initial cause of her irritability rather than husband and children, that will help to clarify her whole position.

For the husband, it will lift a weight if he can get the problem out of the realm of the baffling and intangible into that of concrete improvement in the pattern of his wife's daily experience. After

that, such conditions as cannot be changed may be reduced to more manageable proportions.

When so many families have to be doubled up, allowance must be made for tensions which arise from being too much in one another's way. Many a husband and wife are finding their homemaking purposes frustrated in whole or in part from lack of suitable housing. Meanwhile, their personal relationships often deteriorate. For a man and woman who are not finding the happiness in marriage which they have expected, it will provide some relief for them to realize that the trouble is not in themselves but in conditions that are only temporary. They can the more successfully put up with trying conditions without danger to their marriage. They can live not merely in the cramped quarters of the moment but also in their plans for a more adequate set-up which will come later. It is not wholly impossible for a couple under such circumstances to be drawn even closer together because they understand, they sympathize and they are such good sports that their attitudes make something good out of a bad situation.

In a financial crash a man lost his position and his home. With his wife and their four children he was obliged to move into cramped quarters and to live on the most meager resources. No longer could they entertain as they had done so they shunned their friends. At first they were heart-broken. But gradually they began to realize that they had many blessings. They had good health and their love for one another was unimpaired. They could read and play games together even in their small quarters and they could go on trips and picnics together. They shared each other's lives and each tried to make things pleasant for the others. Finally they came to the conclusion that they still had almost everything that counted most. They found new friends all around them because they took a friendly spirit with them.

2. Difficulties Connected with a Neighborhood

Difficulties may arise because a whole neighborhood is unfavorable to the life of man, woman and children. The husband and wife may see it in the same way or they may see it differently. The wife may feel that she is deprived of the benefits of living among wholesome and friendly neighbors. Both parents may be under the sorrow of not having good play or school opportunities for their children. While a family should attempt to improve any neighborhood

in which it may live for however short a time and to create some conditions of good living even in a poor neighborhood, yet a change of neighborhood is often indispensable to their best good.

Cases have been many in which a family's life has fallen below reasonable expectations because of an environment in which the pull of alcohol was too strong for one or more members. Drinking places were near and wholesome social facilities were lacking. There have been instances in which moving to another neighborhood and getting into a new set of influences have been aids to better family adjustment and have provided vastly better opportunities for the training of children. Certain it is that in numberless instances alcohol has been a deadly foe to family life.

These are but illustrative of the many types of cases in which the environment must receive careful attention in connection with any plans for the improvement of family relationships. A family is not changed merely by moving, yet new surroundings may become aids to a better plan of living.

3. Pressures Due to Conditions of Work

Some men and women are abnormally difficult to live with because of strains connected with their work. A man, who all day long must put up with frustrations and hurts about which he dare not speak, may come home at the breaking point, and on any provocation or without any lash out at the nearest person. Wives and children have often been hurt by behavior seemingly directed at them but with which they had only the most accidental connection. Certainly a wife should understand such factors in her husband's life. And it should be explained to children that father is tired and nervous because of things he has to stand at his place of work. Equally a wife may find it impossible to be her best owing to conditions with which she has to struggle in her daily work.

4. Difficulties Arising from Economic Circumstance

Family life may be thrown out of joint because there is not enough to live on. When there is more income producing capacity in the family than is being utilized, there may be need of better vocational planning for one or more members. Counseling with an expert in that field may be a great advantage. If a breadwinner is badly placed, it may be that someone in church or community could put him into a better position. Many a minister has been a key person in opening doors of opportunity to persons who were thorough-

ly worthy but who could not have opened such new doors for themselves.

When there is a relief angle, the minister must proceed carefully. We are not thinking here of the proper relief that is carried on by the churches themselves. All churches have some relief funds. Usually these are used primarily for a few aged or unfortunate members whose cases are known only to the small committee which administers the funds. These cases are not likely to be complicated by domestic maladjustments, although the lack of the small assistance which they receive might throw their family life into confusion or despair.

Usually the cases with an economic angle will be those which normally belong to the social agencies. In case of a family seeking material assistance, it should be known first of all what other aid they have sought or received. In occasional instances church funds have been used, without adequate investigation, to help families already receiving aid from one or more social agencies. This is bad for all concerned.

A first step is to learn, from the community's central index, where there is one, or in whatever way is available, whether a family seeking aid is already known to any of the relief agencies. Sometimes a minister's most valuable service is to put a family in touch with the agency best equipped to meet its needs. He will then let the agency take over entirely so far as all material aspects of the case are concerned. Yet he will not forget that when material needs have been cared for, the family will still need encouragement, friendship and spiritual help which are precisely the services which the minister and the church should bring to them. When there is proper understanding there may be splendid teamwork between the minister and the social worker.

5. Conflicts Regarding the Sharing and Spending of Money

At any income level there may be conflict and unhappiness arising out of the way in which money is used. Research studies show that how money is shared and spent and how the plans are worked out for its use are more important for domestic happiness than the income level itself. People can be selfish and unhappy with any income, and they can be happy with modest means if they use what they have in the spirit of love and considerateness, and with resourceful planning.

A couple whose income was well above the average came to a counselor. They were constantly in debt and frequently quarrelled about money. Each blamed the other. Each thought the other extravagant, possibly both were right on that point. The wife, however, had a recent instance which all but silenced her husband. When she had wanted a coffee table for the occasions when she had a few friends in the home her husband had been quite sure that they could not afford it just then and that it would be better to wait. So she had dropped the matter.

A few days later when he was passing a sporting goods store something in the window caught his attention. He stopped. He went in. Before he came out he had spent more than fifty dollars mainly for fishing equipment. Then he wondered whether he had not spent too much. Not until he was on the way home had he thought of the coffee table which was still in a store window on another street.

He tried to make as good a case as he could for the necessity of buying his equipment at that particular time, but naturally the wife was boiling with indignation, which was aggravated by the hurt feeling of having been treated that way. It was not as if he had not already had as many rods, reels and lines as she saw any need for.

The counselor observed that he had not realized how much the coffee table meant to his wife and she had not realized just what the fishing equipment meant to him. Each could have made the desired purchase in good time, and no doubt each should have had those particular articles. There was no answer to the immediate irritation except that she had to love him enough to overlook a hurt of that sort, and he had to love her enough to outgrow the impulsive habit of spending for himself without much regard for her, or for the state of the exchequer.

Presently the husband made the remark that doubtless they should have a budget so that they would know how much they ought to spend for various items. They talked about a plan that would be fair to both, and recognized that neither should make unusual expenditures without coming to terms with the amount allowed. They felt that for ordinary expenditures or even for small ones of an unusual character they should be free, but that they must not allow careless spending actually to damage their happiness since any material object possessed at the expense of domestic happiness could not be worth much to either of them.

The counselor observed that a part of the meaning of being married on the financial side was to learn to use their income in such a way that the spending of each would express love and considerateness for the other, and that each would be a genuine partner helping to keep their financial life on an even keel. Such a case repays careful study by the counselor of the personalities involved and of their relationships. The facing of the fact by all concerned that this man is immature in his spending habits and that his impulsive buying was due to this rather than to "pure meanness" as his wife first thought, was favorable to a better adjustment.

Many persons are like this in that they take the ways of a single individual into the situation of a married person and this cannot work out well. Before marriage a man or woman gets accustomed to making final decisions about use of money. In marriage it cannot be that way. Yet many persons have never realized that it is vitally necessary to make the transition from the spending ways of the single person to a use of money that fits the married situation. They do not intend to be unfair or inconsiderate yet they are.

A plan for spending drawn up with the expert help that many banks now provide prevents many of the difficulties that arise from chaotic procedures. Particularly when a much desired item cannot be afforded, it removes the burden of blame from a personal to an impersonal source. It is pleasanter to have one's companion blame the book or the necessary limitations of the situation itself than to look with accusing eye and say "I could have had this if you had not been so extravagant" or "if you were not so stingy".

Planning the budget and learning to buy as well as possible; learning to make the best use of what we buy, to take good care of clothing, tools and equipment so that they will not need to be too soon replaced and to eat our food rather than to throw it away, are important helps. Yet the main principle is to use whatever money we have in a partnership spirit so that we make our spending habits express love and mutual consideration.

The needs and wishes of children make the financial situation more complicated. Children should have their allowances and should learn how to spend their money and how to save for necessary purposes. Particularly should they have some part in the family plan so that when they must go without some things which they desire they will know that it is the budget which makes it impossible to have them and not an arbitrary decision of their parents.

6. Problems Arising from Health Factors

There are cases in which the health need is so obvious that no minister would think of trying to help the family without referring the health aspect to a physician. But there are also many cases in which health factors at the root of some difficulty are not clearly discerned. It is well to be assured that a person who is beginning to fail in domestic adjustments and responsibilities is not suffering from some infection, glandular malfunctioning or other form of illness. If so the clearing up of this would be the first step in meeting his problem.

Every minister should be in close touch with physicians in his church or community so that he can make wise referrals to those who can treat the physical handicaps to marital adjustments. Often the physician himself will have a personal influence beyond his specific medical contribution. Of one physician it was said that he patched up innumerable marriages in addition to healing people's bodies. However as physicians have not been trained in the past to understand the psychological and spiritual factors in the sex relationship in marriage the pastor must seek a physician who has prepared himself to give medical information with psychological insight and Christian idealism.

The need of having medical help from the outset for some cases applies not only to general health and physical functioning but also to a variety of conditions which affect the sexual functioning or acceptability of a man or woman. In such cases any counseling or advice which does not get at the root of the difficulty is not only wasted but is likely to be detrimental in that it induces the person to look in the wrong direction for the help he needs.

While it is normal for persons in the best mental health to have problems yet many difficulties have an inescapable connection with mental and emotional ill-health. Occasionally counseling is discussed as if it were identical with psychiatry. There is, however, a clear function of counseling which is not psychiatric and which deals with the every-day problems of normal people. There are other cases in which psychiatric help is indispensible.

The minister should avoid trying to be an amateur psychiatrist. And he should if possible be in touch with a psychiatrist, or more than one, so that he can have prompt guidance in referring cases in which psychiatric help is the first requirement. Often, moreover,

a suggestion from a psychiatrist will help him in his dealing with cases that belong in his own field.

7. Sexual Ignorance and Maladjustment[1]

A few years ago it was common to exaggerate the place of sexual factors in marital maladjustments. Not that the sexual factor could ever recede to small importance in the marriage relationship, but that we now see marriage more clearly as a relation of persons with all that they have and all that they are. Its meaning as a relationship of two organisms takes second place to personality factors.

However, the lack of sound understanding of the place of sex with which great numbers of persons enter marriage does indeed account for many marital difficulties and failures. And this ignorance may affect the lives both of those who are prudish and extremely uninformed and those who know much about sex on a crude level but nothing about it on a high level. Certainly a counselor will be aware of the need of sound information and of a wholesome philosophy of married living.

While the understanding and appreciation of sex in its excellence, as a vital factor in Christian marriage, belongs in the realm of pastoral counseling, ministers are not likely to be specialists in this field to the extent of not needing to refer some cases to physicians for examination and advice. In many cases, however, young married people will need the kind of help or clarification of thinking which a minister can give them, and this can be given objectively and with reverence because religion holds that the sexual nature is a part of man and woman as God has made us, and that right use of sex in marriage is a part of the excellence of complete companionship of husband and wife.

A young couple came to a minister to ask certain questions. These might have been taken to a medical counselor, but the minister happened to be most available. The young husband and wife reported a beautiful courtship, great pleasure in each other, good health, common interests and almost ideal happiness in their new home. Their sex relationship had seemed to them ideal at first and yet after a few months of marriage the husband had begun to experience a partial impotence which alarmed him deeply.

The counselor having learned what he needed to know about that aspect of their experience began to ask about their recreational

1. See also Chapter III, Section 2 and Chapter V, Section 7.

life, their intellectual and social comradeships, their home and their vocational activities. It came out that the young man was a writer and his wife a musician. Both were working hard. The young man's first book had been published just prior to their marriage. He was then working on a series of articles on which he was spending from fourteen to eighteen hours a day. He never had more than six hours sleep and often less. Nevertheless he was attempting intercourse every night. He had read in a book that such a program was to be expected.

In such a case any counselor might have intimated to him that he was undertaking too much. When these young people were told that the partial impotence was almost certainly due to their program of living they were greatly relieved. At the same time they were counseled to work out a pattern of living with enough time for sleep and some for recreation, as this would be more favorable to permanent health and to married happiness. It was suggested that if their difficulty persisted, they should see a physician.

A married student came to a minister saying that he was strongly sexed but that his wife rebuffed him except about once a month. At these times their relationship seemed to be as pleasing to her as to him. They loved each other devotedly and had harmonious interests and ideals. She had read, however, that intercourse ought to take place only when it was mutually desired, so she had fixed the pattern in terms of her own mild need. Meanwhile her husband was suffering unnecessarily.

She needed a better understanding of the needs of a normal young man like her husband. She also needed to understand that release from the tensions which the husband was experiencing would be favorable to a general harmony between them. The chief requirement was for her to understand the excellence and the desirability of a fine sex relationship with her husband and to overcome an attitude of prudish disdain of sex in which she had been trained.

A good book on marriage seemed to be the next step in helping this young wife. More definite reading about the various problems of marriage, and especially enlightenment on the sex problem for those whose thinking has been faulty either on the side of prudishness or of crass gratification-mindedness is a means of help that could with profit be much more widely used. Well chosen books and pamphlets for persons of various ages and types of need can bring material whose value will be equal to hours with a counselor.

Another need of information for those who desire it has to do with the question where to go for guidance in family planning. Those ministers who can be in contact with one or more well chosen physicians or within reach of a clinic are fortunately placed. Some ministers, however, isolated from such help, give such information as they can to interested couples who ask for it. Few ministers undertake to give counsel on this matter unless the couples who come to them are unable to contact a suitable physician. In any recommendation of physicians a minister must not ignore the ties which people have with their family doctors, nor can he overlook the scruples of some people who prefer not to use contraceptives.

Counseling on sexual problems is based on the frank recognition of religion that "male and female made He them". The sexual gifts of man and woman are God-given and married lovers may reverently thank God for this gift of sexual love. The full meaning of the sexual nature as a part of the completeness of the human personality must be recognized and guided for the enrichment of marriage. But we cannot stop there or naively assume that if there is a desirable sexual adjustment between husband and wife other problems will take care of themselves. Other problems must be met in their own right. They do not take care of themselves. A good adjustment, however, in the sex relationship is a great aid to the total adjustment while acute sexual unhappiness may sometimes ruin the harmony of a husband and wife otherwise well suited to each other. Even so we must recognize that in some cases, in spite of the impossibility of a good sex adjustment other factors in the marriage as a relationship of persons may be so built up that the union as a whole is a splendid success in spite of failure in one important relationship. The counselor will want to be acquainted with the best books on this matter.

8. Difficulties Arising from Alcoholism

As the amount of money spent for alcohol mounts to staggering and hitherto undreamed of proportions family life is sure to be burdened down by the weight of these expenditures and by the worse effects of addiction. Alcohol takes the roles both of cause and effect of domestic unhappiness. Many a man takes to drink or slips further into the clutches of this habit because his wife is cold, unloving, or perhaps unfaithful. So he seeks solace in a world of escape and illusion. "He was always a good man until his wife left him and

took the baby. He never drank until then, and he was a good worker," is a typical report. The question whether there is such a factor in the excessive drinking of a man and woman will very often need to be raised. "I think of her and then I drink," said another husband.

On the other hand there are many cases in which persons deeply loved are caught by the glamor of alcohol and by the customs so carefully fostered and the propaganda so artfully promoted. They drink. They drink more, and then they drink more and more. Wives are broken hearted and humiliated. Children are neglected. A man makes more or less serious efforts to quit. He does not quit. Children feel the stigma of their situation as neglected and terrified, perhaps, by a drunken father. Or they may be grief stricken because it is the mother.

A lady who had been a teacher came to a counselor. She was emaciated and had a haunted look. Her husband spent all of his earnings on alcohol and then tried to get money from her and the children. When he was sober he was loving and penitent. He said he was going to be different, but he was not.

He began to stay away for weeks at a time. Yet he was at home enough to impregnate his wife again. With three small children she was to have a fourth. She was getting relief and her brother was helping her in addition.

Should she seek a divorce? That would seem simple, and perhaps necessary to the well being and peace of this woman and her children. Yet one woman who secured a divorce under such circumstances declared afterward that if her husband had drunk ten times as much as he did the enduring of all that would have been preferable to getting a divorce as she had done.

Let us think of alternatives and rays of hope. For one thing let us discard the old weapons of shame and contempt, which have rarely, if ever, helped a man or woman in such a situation. Both the wife and the children should be helped to retain as much love for the father as possible. Of course they should be safeguarded as much as possible from the harm of his ways and his states. Such a man should not believe that we regard him as hopeless and good for nothing. His remaining good points, however slight (and often they are not slight), should be appreciated and built up.

One thinks of the hopeful record of "Alcoholics Anonymous". Many alcoholics have been restored. The church with its faith in

and experience of the new birth, and with its acquaintance with some men who being born again have left alcoholism behind them and have moved upward to positions of love and usefulness, should always have hope for the victims of alcohol. Such a person needs a new orientation to himself, to others and to life. Often he needs not so much to strive as to surrender to God. Let us not forget the great numbers of transformations which have taken place and let us keep that factor in mind. Nor should we overlook the attitude with which a famous minister regarded intoxicated persons when he said "There but for the grace of God go I."

9. The Question of In-Laws[1]

Trouble with in-laws ranks high in all estimates of recognized reasons for marital difficulty. One loves his mate but it does not follow that he loves his in-laws. Two persons bound together can compose their differences if they love each other, but the case of in-law relationships is often one of being bound together without love on either side. However love for in-laws can be learned and some important considerations are in its favor. First, one's mate loves them and they are a part of his or her life. Secondly, they are likely to have many resemblances and traits in common with the loved one. Thirdly, they are sure to represent common interests and ties.

Beyond these factors there is also great value in having a new set of relatives adding to the number of those to whom one is allied and increasing one's circle of persons from whom good will, solicitude and a cooperative spirit are to be expected. The difficulties are minor and incidental as compared with the advantages of having in-laws.

Trouble with in-laws is likely to arise mainly from other factors which do not belong primarily to the in-law situation. Dominance of parents who forget that a son or daughter is grown up is a natural error. Yet it is a very exasperating one. Often parents approach the marriage of a son or daughter with a frantic feeling beneath the surface that they are losing this person. Inevitably it takes a big hole out of the structure of their living to have a son or daughter leave them and henceforth belong primarily to someone else. So almost inevitably some parents resent the new person who seems to displace them.

The counselor may well caution a young man or woman to be

1. See also Chapter I, Section 4.

patient with the parents of his companion, as they, on their part, must be patient too. Parents need also to make an effort to grow up into their new situation of not having lost a son or daughter but gained another. Often the minister can help them. For one thing he can promote a philosophy of adjustment and appreciation between in-laws. When a family, unconsciously feeling that a member is being drawn away, seems to be trying to draw him back the strategy of adjustment is not for the married mate to resist his in-laws in this process but rather to enter into it and allow himself, with the other, to be kept in this circle of warmth and interest.

In addition to the normal holding to a marrying member there is sometimes an excessive effort to keep things as they were. A young man whose mother was a widow had always been close to her. He was attractive and bright, so his wife did not at first realize the situation into which her marriage projected her. But when she found that he had to go home to see his mother every day and that the mother used every artifice to keep him for meals whenever possible that was more than the young wife could stand. Emotional immaturity. Yes, but diagnosis is not cure. Certain it is that her role was not to scold him nor to create a scene with his mother. She loved him enough so that she still wanted to win him to a more complete maturity. And by taking a very mature attitude herself in terms of patience and resourceful planning she made progress with her situation.

A husband came to a minister saying that his wife was one of five sisters, and that every time she went home for a visit, the sisters who were not married belittled him. When he, himself, went to the home, they seemed to gang up in an effort to embarrass him or make him seem awkward. Not only did he find this intolerable but he feared that these girls were actually influencing his wife against him. Her love for him should have made her proof against such influences but people are human and are influenced by those with whom they have lived all their lives.

In addition to working on the morale of this young man, and getting him to realize that these girls were very young and probably more mischievous than evil in this matter, the minister took up the situation with a purpose to (1) build up this young man with his wife by making sure that good things were said about him to her by others; (2) build him up with his sisters-in-law by having good reports of him come to their ears; (3) make the wife realize that she

was at a parting of the ways which might lead toward a crisis of tragedy and failure; and (4) bring all these women to consider taking a more Christian attitude in this situation.

When an in-law lives within the home there is a chance either for better understanding or accentuated maladjustment. In such a case a parent must be careful not to interfere, and the young persons must have a sense of humor and an attitude of tolerance when the parent seems not to be able entirely to keep out of things which belong to them.

A mother who feels that the young bride "does not take care of him properly" or that the young wife "does not know how to take care of the baby," may have real difficulty keeping this to herself, but to herself she must keep it. Hurting the family relationships of her young people will be worse for them than any incidental detriment they suffer from lack of her guidance. It would be hard to find a case in which a parent could not make valuable contributions to the life of a young family. As mother, and perhaps grandmother, she can be loved and treasured. As an older and more experienced person she will have many things to impart. But she must impart them only when they are desired. Hard as it is, she should keep her advice for those times when it is requested, and such times will be as numerous as they need to be if she fully respects the fact that these young persons are now primarily husband and wife and that the relationships of son and daughter have slipped into a second place. On such a basis it is reasonable to assume that she can find a niche in the home of her son or daughter if she needs to live with them.

Such a parent is an important person and usually a lovable person if she finds her niche and does not get between the husband and the wife. Mothers and mothers-in-law, after all, are the same persons, and one part of education for better marriage relationships is in training both the older and the younger generation, both men and women, to be better in-laws. It is a fine relationship when properly conducted.

10. Problems Arising from Different Cultural Patterns

Sometimes a difference in training, the significance of which has not been wholly understood by a husband and wife, will make all their adjustments more difficult. The points of view, the behavior patterns, the conception of their respective rôles, the ways of thinking about people and about life are factors in which differences in

training deeply affect the relationships of a man and woman. Conflicts in thinking and feeling about freedom or authority, about discipline, about earning and saving, or wide differences on the great questions of national or world politics may aggravate the difficulties of husband and wife in understanding each other. Differences of religious conviction are also serious here.

National animosities which existed before the individuals were born may insinuate themselves into their home to destroy their happiness. If the counselor and the persons themselves take account of this factor they will be better able to put it in its place which is to keep it in the closet and not let it get out into the living room.

Where there are such background differences there must be a concentration on things which draw these people together such as the making of a good home, the care and training of their children, their relationships with friends, their activities in church and community, the building of their home into community life and their citizenship in this land. The family should create a pattern which will conserve whatever is most valuable in both backgrounds but will be primarily a new pattern of their own, created in love and adjusted to their present situation.

The essential problem of difference in cultural background, so effectively presented in the drama "Abie's Irish Rose," comes into many homes in which the differences are not so pronounced or so wide. They may even be inconspicuous so that they do not receive sufficient attention, yet so real that they cause actual tension and misunderstanding which have no relation to the necessary issues of the present home.

11. Problems Arising Out of the Make-up and the Personalities of Individuals

Every individual is a product of his hereditary nature, and the way in which environmental conditioning and life history have worked on this original make up. People take themselves into their marriages. On occasion, Mr. Radical is married to Miss Conservative, Mr. Cautious to Miss Plunger, Mr. Pinch-Penny to Miss Spend-Easy, Mr. Modest to Miss Tell-the-World, Mr. Stay-at-home to Miss Let's go, Mr. Cooperative to Miss Bossemall. These are rule-of-thumb characterizations, yet they fit many people who come to us for counsel. Awareness of such facts helps us to understand the situations which are presented to us.

The temperamental reaction to life, which is a part of the make-up of man or woman must be given its full weight. Problems look different and are different; answers seem different and are different to persons of such widely different temperamental reactions.

Wide differences do not in themselves indicate that either one is inferior or unwholesome. Unwholesomeness, or indication of emotional sickness, enters when a person holds to his own type of reaction in an extreme way and is unable to recognize value in a different type of approach. Mental health like physical is a matter of degree. It is not a question of all or nothing. People who are mentally and emotionally healthy have their problems and they approach them in different ways. This is one of the interesting features in working with people. One is not abnormal because different. It is normal that he should be different.

When it comes to such deep differences as those between extraverted and introverted persons the relationships of marriage are sure to have their complications. And if we expect the extravert and the introvert to have their problems it may be even more difficult for two extraverts to get along with each other.

While few persons are extremely extraverted or introverted, these differences do exist, in significant measure, so that any married person who tends toward one of the extremes married to one who tends toward the other should be helped to realize that along with the splendid resources for sharing and supplementing, involved in their differences, there is also absolute necessity for taking account of the fact that they do not and cannot react in the same way.

They must therefore live by something like a philosophy of mutual superiority, each recognizing that the point of view and life reaction of the other has certain advantages and that in any particular instance it needs to be asked whether the reaction of the other does not promise more for the solution of the matter at hand than does one's own. And, in effect, they must combine the best resources of both in their marriage partnership.

Different temperaments involve different types of moods and differing degrees of warmth and adjustability. One spouse may have a mood swing which is narrow, seldom departing from a settled type of reaction, while the other has a mood swing so wide that he alternates between cheerfulness and affection on the one hand and despondency or seeming coldness on the other. Such a person will often need to be interpreted to his partner in marriage. The total

personality must be set over against any particular moment in the swing of moods; and the individual, who, if taken at the extreme of his difficult period would be hard to live with, must be taken in terms of his total score including the times when he is lovable, considerate and interesting.

In counselling the minister must also make allowance for the rigidity and flexibility patterns of persons. Is this particular person rigid in his reactions, with only a slight range of adjustability, or is he on the other hand skilled and flexible in give and take? Or, yet again, is he docile, unable to take much initiative but able to follow the leadership of another? The amount of initiative we can expect depends upon the kind of persons we are dealing with.

A gentleman complained that his wife was unreasonable, that he would explain things to her carefully and yet it would seem to have no effect upon her. Sometimes she would be cooperative and lovable but too much of the time she would withdraw into herself where nothing he could say would affect her. It was explained that whereas his reactions were practical and logical, hers were in terms of emotional and esthetic appreciations and, therefore, the two did not meet. By being less aggressive about the logical approach the man made considerable progress so that at times a much better relationship seemed to be within reach. But neither was able to go far in adjusting to a different approach to life so the improvements were only temporary. These persons, just as they were in their emotional approaches, might have made a go of marriage if they had been able to achieve greater flexibility of reaction but each remained rather rigidly bound to his own way of looking at things and the marriage languished. Psychiatric help was considered and rejected by them. Little pastoral guidance was available in this case.

12. Problems Related to a Degree of Maturity or Immaturity

Marriage calls for maturity. Persons who rush into it hastily are likely to find many difficult problems of which they had not been aware. Yet it is also true that chronological age is not a dependable index of maturity. At any age emotional immaturity may show up.

Some of the bitter things that people say to each other in uncontrolled outbursts of temper can be put down as due to emotional immaturity. Failure to take due responsibility for one's part in the homemaking venture also may be due to delay in the growing up

process. Difficulties which a man and woman have along these lines need not be regarded as final if the persons are willing and able to grow. Incidentally we must never allow our maturity to become too grave. There is always something appealing in a degree of youthfulness. If some man, however, in his immaturity has not adjusted himself to the seriousness of steady work; if a woman has a nostalgia for the easier and more protected status of girlhood; if either man or woman is obsessed with his or her attractiveness to the other sex in general, and not sufficiently dedicated to the building of a splendid marriage relationship with the chosen one, these immaturities must be recognized and the person must be coached and helped to outgrow them.

Sometimes emotional immaturity takes the form of seeking alibis for things that go wrong as well as rejecting responsibility for keeping things going right. When a person blames the other for things which the other knows to be the fault of the first, difficult emotional tensions are created. In such cases if both persons are immature, the counselor should help them grow in the direction of asking not whose fault it is but how it can be corrected. If one of the two is relatively more mature he may be encouraged to be very gentle in any "blame" situation and, himself, set such an example that he helps his companion to grow up more completely.

A form of emotional immaturity often met in marital difficulties is one in which a person has been in love with an image or "ideal" of the other sex. Temporarily he has identified the chosen person with that love image. After marriage he has found many discrepancies between the image and the person. This problem belongs more or less to many marriages. The greatest danger is with those who hold fast to the image and become more and more alienated from the person. They are "married" to an imaginary person and are moving toward a break with the real one. The counselor needs to help them make the transition from the dream person to the real individual else the dream will mislead them into permanent disappointment and frustration.

The counselor can let such persons know that to have a dream image of the ideal person of the other sex is a natural part of youthful developing but that danger enters in if one tries to make the real person fit the dream image and becomes blind to the good points of the real person. One must be married to a person. It is perilous to try to be married to a dream. Some persons never learn this and

their lives are a wistful search to find a person who will fit their dream rather than to make their dream an aid to the appreciation of a real person.

13. Problems Arising from Ambivalence of Emotion

Ambivalence of emotion means that one's feeling may alternate between love and hatred with something of a pendulum like quality. No two persons perfectly facilitate, or adjust to, each other. Even toward a person who is loved sincerely there may be occasional reactions of antagonism. At some points even the best adjusted thwart and frustrate each other. Some persons, when the first reaction of antagonism comes to the surface after weeks or months of happy marriage, are panic stricken. They think that their feelings have changed disastrously. They should realize that a touch of ambivalence is showing up in their marriage and that this does not imply any permanent change.

In some marriages the unity is so splendid as to be fairly or completely free from reactions of antagonism. These are not likely to come to the counselor. In others love and antagonism both exist. This aspect of experience is illustrated in the sort of union in which the two cannot get along together and yet cannot get along without each other. These are people who are likely to need a counselor to interpret their situation to them.

To such persons it should be pointed out that by taking hold of their own lives they can create a pattern of living together which will build up their love reactions into a more substantial part of their experience. At the same time by better understanding and by caution about treading on each other's toes they can reduce their antagonisms to more manageable proportions. They should study every means of bringing satisfactions and pleasures and should learn also to avoid the danger points in each other's personalities. Even if their love and hate reactions are both strong they can build up the love experiences toward a more perfect score by resourceful development of the pleasing elements in their fellowship and careful avoidance of things which frustrate or enrage each other. Thus the love reactions will grow and the hate reactions will recede. A good rule for any one who wants to be loved is to be lovable.

In such a statement the word love is used in an inclusive sense. Love is not merely an emotion: it is an attitude and type of be-

havior. Acting more loving is one step toward becoming more loving and it certainly is only a half truth to say that a person has no control over his emotions. The other half of the truth is that many desirable emotional outcomes can be cultivated in behavior. Otherwise courtship would be meaningless. Experience shows that many splendid marriages have enough potentialities of antagonism to wreck them and many marriages which for a time are burdened by too much hatred can be aided to release the intrinsic potentialities of love.

Too much self-love is one of the greatest handicaps to marriage. The person who is immature in this regard considers all events and circumstances from the point of view of how they affect him, while the person who is socially and ethically more mature thinks in terms of the pleasure and good of others.

Love normally helps people to grow toward a greater ethical maturity. Love and selfishness are incongruous, yet a person may have an intense emotional love along with a difficult self-centeredness. In such a case he is likely to try to make the other an adjunct of his own personality. When the other objects to such a role he is likely to be hurt and puzzled.

The cure for too much self-love is not blame and criticism but to give the person enough patient and resourceful love to bring to life whatever kernel and seed of larger growth he may possess. What love he has is the natural starting point. Merely to call him selfish is, at best, classification, and at worst it is a way of hardening and discouraging him. It cannot be a cure although with some it might serve as a warning.

To raise with a person the question whether he is not too much in love with himself and to show him that if this is true it will be hard for him to give a fully satisfactory love to anyone else will at least clarify the situation for him. Much better, however, is to help the spouse of such a person to continue to give him a love that is mature and unselfish and which at the same time does not cater to him in such a way as to confirm his selfishness. To guide the immature person in a series of experiences in doing and thinking for others, as rapidly as he can move out in that direction, is one of the best means of giving him the "feel" of shared living and bringing him to a more mature development.

14. Problems Arising from Negative Emotional Attitudes of Persons

In the original make-up of all persons are capacities for two opposite types of emotional organization of personality. We may describe emotional attitudes as positive or negative. Positive emotional atttiudes are love and trust. From these comes a third which is joy. Negative emotional attitudes are fear and anger. From these bitterness arises.

Every person has some sort of combination of all these emotions. Preponderance of some and lesser development of others may be related in some degree to organic structure and glandular functioning but it is also in large part an outcome of the experiences through which the individual has come. Sooner or later if his experiences have been hard and frustrating he is likely to have developed more of fear and antagonism. If he has been loved, understood and well cared for he has had a better chance to develop love and trust. It is therefore important when people have much of fear, antagonism or meanness in them to ask what has made them that way. The next question is, "How can more constructive factors be brought into their lives?" As a person is in large measure a product of what life has done to him in his early years so also he continues to be shaped somewhat by the experiences which he has. And in maturity he has a part in making his experiences what they are to become. Consequently he has responsibility for taking a hand in directing his own further development. This is no simple matter, but it is at least one which the counselor can help him to understand. An interpretation of personalities in terms of differences in emotional organization of which we are now speaking can give the counselor a clue to the better understanding of many problems.

We recognize, therefore, the *positive* type of personality with its emotional organization largely in terms of love and trust, and the *negative* type existing and functioning characteristically in terms of antipathies and fears. These factors operate not only on the observable levels of behavior but also at deeper levels. Hasty analyses are therefore to be avoided.

It is commonly true that persons of the first type who have love and trust have also happiness and joy. Moreover they tend to bring out love and trust in those around them, thus to help other persons to create happiness and joy. However one who is usually loving and

trustful may on occasion have an outburst of anger or an element of distrust. Every person has the continuing problem of using the creative emotional factors of love and trust for the building up of life and keeping the destructive emotions under control.

Persons of the second type, characterized by antipathies and fears have as a result much unhappiness and bitterness. They are in danger of bringing out antipathies and fears in others and creating unhappiness for those around them.

Each class can be further divided. Among positive personalities are those which have more of love and less of trust. They may be loving and yet fearful persons. Or there may be more of confidence and less of love, as in the coldly self-sufficient type.

Among negative personalities the fear reaction may be strong while the antipathies are weak. Or the antagonism may be strong while the person is comparatively free from fear. While a person may be very loving and at the same time timid and fearful yet religion holds to a principle that "love casts out fear" and this principle can be discovered in common experience.

Any one of these emotional attitudes may be the dominant factor in a personality and many and diverse combinations are found. Many persons could be classified as the loving type or confident type; others are fear ridden or hate ridden personalities. Yet the positive emotions tend to reinforce each other and each negative emotional attitude makes some contribution to the development of the other. It is easier to hate those whom one fears and to fear those whom one hates. At the same time it is easier to trust those whom one loves and to love those whom one trusts.

These emotional reaction patterns cut across all differences in mind and temperament and enter into practical living at every point. They have significance for social life in general, for marriage, and for religion. Religious living and personal development are closely involved in the ways in which these emotions are developed and used.

When a person gets a better understanding of the forces that have played upon his life he is in a better position to deal with present factors. Talking out freely the meaning of the factors which have shaped people often brings a more kindly understanding on the part of another and for the person himself healing and readjustment.

A woman came to a counselor to talk about her son who was having various social and emotional difficulties. After a long con-

ference on the serious problems of this young man the lady came to a deeper level of insight, or perhaps of confidence in the counselor, and said, "Probably a part of the trouble is in myself. I have always been afraid of people and because I have been afraid of them I have disliked them. My husband makes friends easily, but I make hardly any friends at all. And I resent the fact that he is more popular than I am. When we go out together I am likely to be thinking to myself, 'He looks down on me and thinks I am a joy killer because I shrink into myself and cannot talk with people as he does.' Then when we get home I am likely to make some caustic remark or comment on persons we have contacted to cover up my own feeling that I have been a failure. When I stop to think and evaluate I want to be friendly and then when I get with people it is almost impossible for me to carry out my friendly intentions."

When it had become clear that this woman's problem was mainly with herself, her own attitudes could receive the attention which they needed. We recognize that factors of emotional health are involved in such a case. Such a problem might need a psychiatrist rather than a minister. In this instance, however, the minister was not in a position to refer the case unless it should become necessary because the family was a part of his flock, the woman had come to him, and the problem belonged at least in part within the area of his normal functioning. This woman was of superior intelligence and had other substantial gifts of ability and of attractiveness.

The counselor assumed that as she gained clearer understanding of her own problem she would be able to take a responsibility for its solution. In the end he was able to say to her, "Does it not come down to this that you have been investing fears and antipathies in the business of life and your returns have been in accordance with your investment?" The woman replied, "Yes, that is exactly the case, but I never saw it that way before." "But," continued the counselor, "the real 'you' whom you would like to express is all on the side of investing love and confidence in the relationships of life and cultivating in the home, the church and the community the fruits of love, of trust and of happiness."

This point of view, although she had helped to bring it out, when seen in its stark clearness, was startlingly new to her. She had lived with these facts all her life but had never seen them in the light of this simple analysis. The counselor suggested that she try, person by person, to transfer the focus of her attention from the fear and

timidity within herself to the interest which she could find in the personalities and concerns of others. Thus she could be aware of a world of cordiality and trust which she could partly find and partly build around her.

As she was a person of real ability and resourcefulness she began to take herself in hand and to approach social contacts with a new point of view. She also began inwardly to deny her baneful habit of saying to herself, "These people do not like me," or "My husband looks down on me because he is more popular than I am." Gradually she was able to give to her world more of the positive response of an intrinsically valuable personality. As she came to have less feeling that others were critical toward her she had less need of being critical toward them. Her abilities for loving and trusting people and entering into creative companionships with them were released in a new way.

Religion at its best always rings the changes on the great constructive emotional power of love, trust and joy. This is of great significance for personality development and social relationships. At the same time religion attempts to release people from the dominance of the destructive reactions of fear, hatred and bitterness.

In summary, love and trust are positive emotions and are values in themselves. They tend to create the accompanying value of joy. Fear and antipathy, on the contrary, are negative emotions and they lead toward bitterness, both within a person and around him. They are not without some place in the scheme of existence; in fact they have a definite place when kept where they belong, but it is destructive for them to dominate the emotional life of persons.

15. Problems Which Arise Out of a Particular Man-Woman Combination

Every marriage is a man-woman combination, and in a sense all marital problems arise out of this combination. Every marriage is specific. The woman must adjust not to man in general but to this man, and vice versa. No two cases are alike. This infinite personal variability makes the study of marriage endlessly interesting.

There are cases in which this man and this woman have unusual problems, or more problems than the "average" couple, because they are they. Many and diverse combinations can succeed in marriage if the meaning and requirements of the particular combination are understood.

An inventor and a musician were married. Premarital counseling, of which they had none, might have called their attention to the fact that each needed to give special care to appreciating the world of the other, and that they needed to build a substantial fellowship in the broad human interests apart from things musical and things mechanical.

For a time after marriage they seemed to dwell in a dream world. Each was an intrinsically attractive person. In the first four years they had a son and daughter. For several years after this time the necessary interests of home and children held them together.

But as time passed the man became more and more engrossed in his scientific and inventive interests, so that the wife complained that they only saw him going to or coming from his laboratory and workshop. At the same time she was becoming more engrossed in her music, so that he complained that the home and children were neglected. Without any bitter conflict their separate engrossments irresistibly drew them in directions which separated them from each other. Finally they recognized that their marriage was unsatisfactory to both and a divorce ensued.

Each of these persons might have enriched the other and each needed what the other could contribute. The children needed them both at their best. All needed the rich home life which these people might have created. A successful marriage would have demanded much from each of these persons, but would have repaid them infinitely more. The most pertinent thing that can be said is that they were so engrossed in their other concerns that they did not find it convenient to keep their marriage in repair. This, also, was a case in which counseling might have helped but the couple never thought of this before it was too late.

A case in which one party is seeking counsel while the other is resisting it is presented in the following account.

A teacher with a sixteen-year-old daughter moved into a certain neighborhood. Living there already was a handsome twenty-year-old boy. These two saw each other and fell in love. A year later they were married. Two or three years later the friends of this girl began to marry and as a rule the men whom they married had better prospects than this girl's husband. She began to realize that she was married to a man who expected always to be a chauffeur and was contented in that role. She, however, was becoming more and more discontented with her place in the social and economic scale. The

young man was exactly the sort of young man, with the same prospects, as she might have realized before her marriage to him.

She had chosen, and apart from social and financial ambition, she had chosen well, for her husband was a man of genuine worth and lovable disposition. Instead of concentrating her attention on what could be made of him and of their life together she began to be severely critical of him. She took a modest position in a large concern. As she was bright and likable, she did well. She became acquainted with young men who were rising in this establishment and developed the habit of contrasting their prospects with those of her husband. Becoming more and more blind to his possibilities, she hurt his feelings by saying that his position was only that of a common laborer.

Finally she left home and said that she was through. Her husband approached their minister, who, in turn, asked the girl if she would not like to talk with him. She refused and said that she had made up her mind and did not want anyone to try to talk her into anything else.

It remains to be seen whether this girl will ever come to fix her attention on the potentially splendid assets of their marriage. For a young man who knows automobiles well there are many upward steps in a financial sense from the position of a chauffeur. However, she is at the moment blind to this and to the good character and personality qualities of her husband. While the major difficulty is a wide discrepancy between her social and financial demands and his, yet, at the same time, the attitudes of other members of her family add to the difficulty of reconciliation.

The pastor counselled the young man to be patient with his wife, to find ways of letting her know that he continues to love her, to watch for every chance of improving his understanding of everything that pertains to his work, to live in such a way as to command the respect of all who know him, as indeed he is doing, and to seek sustaining strength from God to uphold him in his difficult position.

His forward look at the moment is all in the direction of a possible reconciliation. The case is not yet hopeless. If it should prove so, the questions pertaining to the lives of these two people would have to be reconsidered. Meanwhile the minister is seeking ways of helping this girl indirectly through family and friends. It should be added that information was gained about sexual adjustment, health problems, and personality factors apart from the work and

status of the young man and that no significant cause of alienation was discovered. The case is still pending and there is no progress to report.

Age differences come in. A woman married to a man much older than she is has certain adjustments to make which countless women have made happily. Such a match is ideal for an occasional woman because she is of a psychological type which can fall in love only with an older man. Similarly there are occasional cases in which a young man married to a much older woman is well matched because of his need for a "mother" type in marriage more than for a companion of his own age. However he will still have many adjustments to make.

Wide differences in temperament or culture, which would usually be exceedingly disadvantageous to marriage may be bridged by that something in these individuals which originally drew them together and which may continue to hold them together if they will build on it. In such cases there is all the more need of the principle which applies to all marriages that they must live by their assets and not focus attention on their liabilities. They must build a companionship on the things that enable them to please each other and on common interests and ideals.

They must continue to build up their marriage and must avoid all things which tear it down. They must keep it in repair and not allow it to deteriorate at any point. They must and they can continue to be lovers as they were when they joined their lives together. Toward this end, however, there must be dedicated and resourceful cooperation of both. Neither can accomplish it alone, although either can afford to do more than half. If either does his part with a demanding or critical eye he is not doing his part. If both are willing to go more than half way and to give themselves unstintingly, marriage can succeed in spite of wide differences.

For every person who thinks he is unhappy, like the young woman in the previous instance, because she married the wrong person, there are many who are unhappy, as indeed this woman is, because she is BEING the wrong kind of person. The answer to their unhappiness is not to dream up some other type of person known or unknown but to bring the actual marriage to its finest possibilities. One who will not do it with a present marriage would probably not do it with a prospective one. Most marriages which are failing have within them some assets which might enable the two to move

forward from failure to success and from frustration to a sense of solid achievement and happiness.

Sound rules are that a man and wife do some things together as they did before marriage, that they learn to do and to appreciate new things together after marriage, and that each be sympathetic toward those interests of the other which are not shared. The wife can afford to do some things with him just because he likes them. She will often learn valuable new interests in that way. And he should join her sometimes in doing things she likes to do and going places she likes to go. He also will gain new activities, new interests and new friends in that way. And all the time the two will be building comradeship which is of the essence of married living. Not all of her activities need to be shared by him, nor his by her, but toward the unshared activities, provided they are at all wholesome, there should be appreciation and tolerance.

16. Problems Arising from Sheer Misfortune

Marriage is for better or for worse. Sometimes it is the worse that comes. Accidents, illnesses, disasters entirely outside the control of these persons may lay a heavy hand on their lives. Almost always there is something left on which a life can be built. And faith that there is a large and indestructible good which God himself preserves for his children will enable them to keep up their morale and to find some splendid possibilities where all seemed to have been swept away. It is, after all, the growing of souls, not an unruffled career that is more important.

Adjustments in marriage have a cumulative value. Happy experiences in one area create favorable prospects for happiness in other relationships. Marriage is, after all, vastly more than a set of adjustments. It is a creative, on-going union of growing persons in a changing world. Its attitudes interpenetrate. Its joys help one another. Sometimes also the echoes of its failures carry over into its subsequent experiences.

Marriage is not static. It has momentum, and counseling takes account of the momentum of life. The nature of counseling is related to the nature of marriage. Therefore, the range of counseling must be broad, as life is broad; its reach must be deep, as life is deep, and its perspective must be developmental because living persons always have possibilities for further development.

Chapter III

FUNCTIONS OF PASTORAL COUNSELING

In this chapter we think of counseling in relation to various functions which it performs. For the minister these all are related to his pastoral task. They are to be seen also in relation to Christ's own statement of the meaning of Christianity in his words, "I am come that they might have life and that they might have it more abundantly." This can be realized both for individuals and for marriages. Let us note some of the varied functions of ministerial counseling.

1. Listening[1]

There is a ministry of sympathetic and creative listening. In the presence of a listener who understands his situation a person in trouble can gain relief and often new insight. By getting his problem "off his chest" through talking it out in the presence of one who sympathizes and does not condemn, the individual goes through an experience of catharsis which frees his mind and emotions from many tangles.

Often by asking pertinent questions the counselor can help his client to see his problem more completely and to explore aspects of it which he had not thought of before. The great value of a nondirective element in counseling which is rightly emphasized at the present time is that solutions or new insights arrived at become the person's own. He is able to go to work with more resourcefulness because he himself has been at the heart of the creative process.

2. An Informational Element

Much counseling has an informational element. Part of the need arises from sheer ignorance and perplexity. It is inevitable that there should be perplexities in marriage as in other important matters. That people meet issues for which their previous experience has not prepared them does not warrant the assumption that they are of sub-normal adequacy, in any way.

Sometimes what the person needs most is to come in contact with an experience wider and more objective than his own, from which the counselor can make clear to him that his problems are not unique, that in fact they are the sort that normal people often have

1. On listening see also Chapter IV, Section 5.

to deal with, and that the difficulties which seem to him to threaten shipwreck have been met successfully by many persons.

The counselor can tell the troubled person that other cases such as his have been met in such and such ways. At the same time a counselor will not have any stock answers because he will realize, and he will help his client to realize, that no two marriages are just alike and that no two people succeed in the same way or fail in the same way. Yet there is enough in common among people and among marriages so that a wide and ripe experience may enable the counselor to offer clues from among which one or more will have value in helping the individual or the couple to interpret the problem more adequately and then either to solve it or at least reduce it to manageable proportions.

The need of instruction may lie in such questions as the proportion of income that may safely be allocated to rent, food, or clothing. Or it may involve the question how and where to find certain services which the family needs. In almost any area of family experience there are persons who need information. The counselor has a broader knowledge of the needs of marriage and resources for meeting them than do his clients. Often also he knows what they ought to expect in marriage better than they do.

A medical counselor reported that he had several couples who had been childless through an almost incredible ignorance of sex procedure. After instruction, most of the wives became pregnant in a reasonably short time.

A minister's role with a childless couple might be to encourage them by the reports that modern medical science can help many couples who would otherwise be childless. He might also help them to contact the right medical help. In other cases he would encourage them or guide them in the adopting of children, particularly by putting them in touch with some good child-placing service.

3. Reminding

Counseling has a reminding function. Married people know that they should build a life pattern in which there are joys and good times together as well as duties and burdens. But sometimes they forget. A husband had taken his wife for granted, and had left her with the children while he spent his evenings, and to a large extent, his money, as he chose. He was reminded that a woman needs recreation even though she has a home and children, and that hus-

band and wife should have many good times together, in reasonable degree continuing the ways and spirit of courtship. He said "That is exactly where the trouble with our marriage lies. We have met difficulties together but good times together have been neglected."

Sometimes two people whose life has become ingrown need to be reminded that they can live more fully by being interested in things outside themselves. New interests and concerns help them create a new wealth of zestful companionship. A marriage takes into itself something from the content of the interests which the man and woman share. Sometimes a listless marriage can have nothing better done for it than to get this man and woman to do more things together, giving them new recreational, esthetic, social and spiritual interests in common. By building the structure of a shared life, they create substance for their marriage.

4. Interpretation

Interpreting is sometimes the greatest need. A husband and wife are two different people with different experiences, temperaments, and evaluations. A counselor is often moved to say to a man or woman, deeply offended by something which the other has said or done, "After all are you sure that the words or behavior which hurt you so much meant to your spouse what you have made them mean?" It would seem that a man and woman who have gone through the experience of courtship, marriage and perhaps years of living together should be beyond the need of having anyone interpret the one to the other, but often it is not so.

"What can you do," a wife said, "with a husband who just sits behind the paper and eats his breakfast, with hardly a word except to read snatches from the news? I sometimes feel as if I could scream or throw something. At last I say to myself, 'Well, let him look at his paper and not even notice me if he wants it that way,' And just then he gets up, gives me a kiss, which may be a duty kiss for all I know, and dashes off to work."

This husband's behavior need not be defended but it does need to be interpreted to his wife. It is foreign to her because such things were not done in her family. And furthermore it seems out of accord with the love which led them to establish their new home. Yet this young man is merely carrying on a pattern of long standing in his own home, a pattern which he took from his father. First the wife wants to guard against misconstruing the meaning of his

behavior. If she rightly interprets his total behavior, she may see him working hard, coming home gladly, finding zest in home life, and so devoted to her that he would be hurt if he realized how exasperated she is with little offenses of which he is not even conscious.

The question is not what she would mean if she acted that way but what he means by the whole pattern of his living. A man does not always express his love in the way his wife would most desire, or even in ways which she understands. Nor is a woman's love always expressed in the way her husband might wish. When a person is irritable it may be because he cares so much. When he is critical it may be because his companion means so much to him that he is sensitive to any little neglect or indifference. Even when one is bossy it may be because he identifies the other with himself so genuinely that he does not stop to realize that marriage is made up of two minds and two persons. Sometimes people are more difficult just because they love so much but are not graceful in expressing their love.

5. A Steadying Influence

Counseling has a steadying function in many cases. The counselor helps the person to find his true sources of inward strength, to meet his difficulties courageously and to march face forward into life when it is most difficult. Counseling may help the counselee to overcome fear and panic. On occasion it induces a person to delay harsh and hasty action which would cause incalculable damage. Often it brings a marriage past the reefs until it can sail like a ship in deep waters.

A returned soldier came to his minister talking about getting a divorce and re-enlisting in the army. The reason was that he had heard certain rumors about his wife's behavior during his absence. As gently as possible the question was raised whether he was certain that the rumors were true. Everyone knows that often rumors are not. As a matter of fact, this young man was not certain, but the mere fact that they existed seemed to undermine his confidence in his wife. Yet it was pointed out that his hasty decision might be cruelly unfair to her and to their child.

Then the question was faced whether, even in case it were true, that this young woman in her loneliness had made a tragic mistake in accepting too much of the company of a long-time friend of both, this would necessarily mean the destruction of their marriage. Fur-

thermore, the young husband was asked to consider whether he himself was in a faultless position and, even if he were, whether it was a sound and Christian attitude to be harsh and unforgiving. He promised to think carefully and at least not to take any hasty action which would mean a break in their home and destruction of the emotional security of his child.

Time did not bring complete disproof of the rumors which he had heard but it made the darker interpretation of them less convincing. It proved that he still loved his wife, that she loved him and that it was in the interest of all concerned that they should go on together and make their marriage what it ought to be.

6. Offering Techniques and Resources

Counseling often has to do with techniques and resources for readjustment which can be used by a client if they are brought to his attention. A husband thought he had done everything for his wife that she could possibly ask. Yet she had left him. Her story was that he had given her a fine home, fur coats and a large automobile, but very little of himself. To make her an ornament in an expensive house was to him a sign and symbol of what a successful person he was. But he was not considerate or thoughtful of her as a person. He forgot the little niceties of courtesy and etiquette, walked before her in public places and let her go to concerts and the theatre alone, while he spent evenings playing poker with a group of his friends. Meanwhile, she had met a man who appealed to the romantic in her and this man made love to her.

In his preoccupation with his profession, in which he was an outstanding success, this husband had not given sufficient attention to his amateur profession of marriage. At last thoroughly frightened and realizing that he loved his wife and would be desperately unhappy without her, he wanted to know how he could win her back. For this he was willing to learn how to be not merely the kind of husband he had been disposed to be and had been but the kind his wife wanted. This involved many questions of the techniques of being a good companion, a good lover and a good husband. In fact the last calls for all the others also.

Sometimes what is needed is a better understanding of the delicate ways in which one can be an acceptable lover sexually, or it may be more knowledge of how to be a good manager of the practical side of the home partnership. Sometimes a study course for a

group of couples dealing with the various adjustments of marriage is needed, or it may be a course in which husband and wife can come to a better understanding of the problems of child training and of their respective rôles in this responsibility. As there is a know-how of everything else there is certainly a know-how of marriage, although the latter is infinitely more delicate, varied and personal than almost any other undertaking into which people enter. The counselor never forgets the highly individual character of marital adjustments.

7. Aid in Reorganization of Life

Sometimes the counseling process points to nothing less than the need of a reorganization of life. A person who has been selfish must become less so if he is to be worth living with, a person who has been emotionally immature must become more mature; a person who has been unfaithful must be true. To many this means nothing less than a need of being born again.

The Christian experience of the new birth is a matter of purpose and, at the same time it is a matter of surrender. It means being reborn in particulars that we know about as well as in a spiritual mystery fully understood by God alone. Many marriages are not what they ought to be because they never had much in them that was God-like. The man and woman have never thought about receiving God into their personal lives and their home. They live in a small and cramping set of relationships. They need to tie up everything which they have and are to the large, the uplifting, the enriching and transforming purposes of God.

8. Assurance of Forgiveness

The priestly function of the minister enables him, when conditions call for it, to give assurance of forgiveness. That God forgives is a tremendous fact at the foundation of human forgiveness. To know that one's past is forgiven and that his sins are blotted out is indispensibly necessary for the restoration of morale with many persons. Long years ago William James defined conversion as a process sudden or gradual by which a person consciously wrong, consciously inferior and consciously unhappy becomes consciously right, consciously superior and consciously happy as a result of religious faith. The assurance of forgiveness is one of the rewards of turning away from paths of failure and unhappiness and setting one's feet in paths which promise the best for marriage and for life.

Chapter IV

SUGGESTIONS AS TO PROCEDURE IN COUNSELING

While no two counselors can function in identical ways, nor are any two cases alike, it is well to follow principles which have been found to apply broadly. These suggestions, therefore, are offered:

1. Create a Counseling Atmosphere

This is brought to pass in a variety of ways, particularly by being approachable and interested in people. At the same time one must have taken pains through special study and experience to gain such competence as to win confidence. If a counselor has helped some persons, this creates confidence which makes it easier for others to come to him. Furthermore, a helpful treatment of family relationships in sermons, forums and various kinds of group discussions makes it clear that the minister is concerned about the problems of his people. At times the emphasis will be on general personal factors underlying human relationships. At other times emphasis will be on specific attitudes which contribute to the growth and success of marriage. This will familiarize individuals with the idea that marriage is dynamic, that success in it does not occur ready made but is literally created and that light is valuable on relationships which have been baffling to many.

It will be easier for people to take their more personal difficulties to a man who has already been helpful in group treatment of such matters. They will feel that he is a person who is sympathetic, understanding and helpful. A man whose public ministry is family-minded will find that members of families turn to him in their times of need.

The kind of contacts a minister makes in his pastoral calling also have much to do with the creation of an atmosphere, in which it is easy for people to open up their problems. This does not mean that a minister's calls are conducted as a scouting expedition in search of domestic difficulties. But if he proves himself a real friend interested as much in having the church help families as he is in getting families to help the church, he will find the hearts of his people open.

One thing that is most valuable in the relation of pastoral calling to personal counseling is that a minister comes to know where and how his people live in more ways than one. He is likely to be alert to problems before they become serious and in some cases to

prevent them entirely by wise leadership and group counseling. Then when a problem does arise on which the persons need special help he does not need to win their confidence; he already has it. He does not need to get acquainted with them and to build up a background for the problem; he already knows them and is acquainted with their background.

2. Let the Approach Be to the Counselor

Often a minister, knowing that a certain family is in domestic difficulty, may be tempted to go to them and offer his services. He will be incomparably more likely to render a real service if he has created such an atmosphere and point of view that they come to him. Until this approach is made, any advance made by him may be premature. They are probably not ready for his counsel. On the other hand, this means that in the public mind the idea should be cultivated that people in domestic difficulties should not hesitate to go to a counselor.

The minister, more than any other, can create situations favorable to counseling. If he knows, for example, that one of his men has a domestic problem he can take unusual pains to cultivate that particular man. A certain type of friendly minister might lunch with him, play golf with him, go to a ball game with him or make some other close contact. This is a natural sort of friendliness and at the same time it offers the most favorable kind of opportunity for a counseling situation to be created.

At some appropriate point the man may say, "There is another thing I want to speak to you about. Probably it is all my fault but my wife and I are not getting along well." If the minister has made himself competent to help and has also made it easy for the man to mention his problem, a long step has been taken toward an outstanding bit of help to that man and his family.

The minister, being a fisher of men, can cast a fly skillfully over the stream of a person's life and can often get the kind of a rise that the situation calls for. But the principle which we are discussing makes it clear that if the counselor does not get a rise from the person voluntarily he should not spear his fish by saying, "Now look here, I know that you and your wife are not happy together. I want to help you." No one could say that such an approach could never succeed, but it is clear that it would be too likely to fail.

3. Respect the Sacredness of Confidence

It is absolutely necessary that the counselee should feel fully safe in entrusting you with his confidential story. This confidence is his right. Without it he would not give you any intimate knowledge of his life. The minister may be so eager to help that he asks advice from others to check his own point of view. In no case is it allowable for him to do this in such a way as to give away, without definite permission, a secret that has been entrusted to him. Better ask no outside council, however valuable, than to do it in such a manner as to give the case away.

Then also the minister, being at the same time a preacher, may be tempted to use something slightly disguised from the confidential lives of his counselees as sermon material. Granted that such material might be exceedingly valuable in sermons, it is nevertheless necessary to keep it back lest the disguise wear thin at some spot and a confidence be betrayed. In some cases a couple may be perfectly willing to have their problem and the solution to which they have come used as a help to other people. Such use is, of course, no violation of confidence. However, it would not be often that a minister would want to ask permission to use the personal problems of his people for public treatment.

Equally valuable material can be found in books, and while the use of such cases is not so exciting as to say, "A man came to me saying that he feared his wife was on the point of leaving him," yet the essential values of illustrative material can be gained through cases outside the acquaintance of these particular people. Thus the sacredness of confidence is preserved and no one is offended or outraged by having his case made public.

4. Take an Objective Point of View

The purpose of counseling is to help the patient, not to judge him. Therefore, the counselor must try to see the whole situation in terms of background, causes and motives of behavior. He must also see it in terms of resources for rebuilding lives. In this connection the words of Jesus are pertinent. "I came not to judge . . . but to save." The point of view is that of a case worker seeing the problem as a whole and treating it on its merits, or of a physician making a diagnosis, but not stopping there. The purpose is healing and restoration of wholesome living.

Being objective, however, does not mean that we drop our values

and accept those of the counselee. Something bordering on this is often suggested in reference to counseling. Assuming that whatever the counselee wants is right is not objective. Neither is the removal of ethical considerations objective. The individual must live in his world. He must solve his problems not merely within himself but in a set of social and moral relationships. His own desires and points of view, therefore, cannot be taken out of the context of social living.

Being fully objective means that we take all the factors into consideration, turn away from a mere praise and blame evaluation, make a diagnosis in terms of causes of difficulty which may be removed and means of help that may be drawn upon, and then set in operation new forces which make for a solution of the problem. In fact we must get beyond the idea merely of solving some particular problem, important as that may be, and build the foundations and the superstructure of a life that is within the possibility of the individual and at the same time acceptable to others.

5. Be a Good Listener[1]

The counselor who listens much and speaks little is more likely to help. To listen sympathetically is itself a service to the person in trouble. To show the respect of listening as if it were really important to hear what this person has to say and be a witness and helper in the solving of his problem strengthens his morale. Moreover, it helps the person to be objective about himself if he can tell his story frankly realizing that someone else is hearing it. He almost inevitably comes to see it somewhat from your point of view as you see it from his.

The counselor can be a helper in this process by a word, a nod, an encouragement or a well placed question. These apparently slight forms of participation may help direct the working of the person's own mind, so that he sees new light on this problem. At the same time, he is likely to give the counselor generous credit when his own clearer and more unbiased thinking has brought him a clue to the solving of his problem.

A counselor who has listened carefully and who has sought to understand all factors in the situation is, himself, in a better position to give counsel, when that is needed, than one who passes quick

1. See also Chapter IV, Section 1.

judgments or comes to hasty conclusions. Ready-made decisions and answers set before the problem is stated are not likely either to meet the situation or to be in themselves intrinsically worthy of the counseling opportunity.

At the same time, when the counselor has listened carefully and has given his best resources of understanding and experience, it is reasonable to assume that he will have some counsel to give. As there is danger in hasty solutions, there is also danger in the idea that the counselor ought not to have any definite suggestions to make-

In many instances the non-directive technique may be best. In others it may be assumed that the counselee really does not have within his own insights and experiences the solution to his problem. In such a case one might hope that the counselor may have what the counselee lacks and may be able to make suggestions which will transform the situation.

Counseling in family relations is not entirely different from counseling in other types of problems. The assumption of professional service is that the professional person has taken advantage of a body of insights and techniques which have been gradually developed and handed down by the total group of workers in his field. Then when an individual comes to him the professional person is expected to have an expert opinion which is more valuable than the opinion of the untrained person. Without such an assumption the professions could not function, nor is it likely that the counseling function could continue long.

The person who has studied the problems of marriage and family life broadly and objectively, who has taken advantage of the studies and insights of the whole group of students and workers in this field, and who then has personally come to grips through his own experience with large numbers of people who have had problems to solve is certain to bring to the counseling situation something which the counselee lacks. Otherwise he would not be worthy of the confidence of people who come to him with their problems.

6. Hear Both Sides Whenever Possible

Some persons come to the counselor to comfort themselves and make a case against the other person. If such is the approach it would be fatal to accept the one point of view however earnestly or persuasively presented. A statement by the other person often throws

an entirely different light upon some of the facts or upon the situation as a whole.

Ministers, however, will be approached by many sincere and fair-minded people who will see their own faults and mistakes clearly and will take their full share of blame. The introduction "Probably it is all my fault" will occasionally be heard. Even in such a case it is desirable to hear the other person, if possible, to supplement the insights of one by those of the other and to check the attitudes of the one toward the problem, or toward life in general, over against the attitudes of the other.

An approach to the other party should be with the consent and approval of the one who comes first. Often the best procedure is to get that person to arrange with the other to have him come to the counselor. In some cases the person who comes first will not want his spouse to know that he has discussed the problem with a third person. Such a wish must be respected. In some instances one person is the key to the solution of the problem. Where we cannot talk with both, or with all concerned, it is well to do our best with the one who comes to us. Sometimes this is the person who cares most. Or it may be the one who has more insight and who wants to increase his insight.

A young man came to a counselor saying that he did not think his marriage was going as well as it should although he had no particular complaint against his wife. In such a case counselor and counselee might go into the question of what is fair to expect. Not perfection, certainly, but a substantial amount of comradeship and a sensible way of handling differences. But one would also want to know some of the reasons why the young man felt as he did, and what were the symptoms of the sickness of this marriage, if it was sick.

In this case, according to the report, the wife showed a certain lack of interest in her home, along with an apparently greater interest in her parental home. Then several other indications of her emotional immaturity came out. She cried and stamped her foot when things did not please her. She threw things when she became angry. At other times she was adorable. The husband thought she would be willing to talk with the counselor and it was arranged that she should come for an interview.

She was attractive as her husband had said,—a pleasing and lovable person in her way. At the same time, it became perfectly clear

from her own presentation of the situation that her husband's feeling that she was emotionally immature was justified. Moreover, she did not seem to have any clear idea as to what were her objectives in marriage or in life.

Such a person is not hopeless. Anyone can grow and most persons need to grow, but without question the interview with her helped to complete the picture of the situation. The counselor felt it worthwhile to encourage the husband to accept the emotional immaturity of his wife and to be patient while she tried to outgrow it.

The wife, who was inclined to dream of the movie hero type of man, was encouraged to see that her husband was a hero in his own way and to realize that she must live in a real world not a dream world. These persons have such difficulties as many homes must face and they have a fair prospect of success, but there is no doubt that both needed help in avoiding the perils and developing the real assets which their marriage offers.

7. Get the Person or Persons to Tell Enough But Not Too Much

The counselor wants to know whatever is necessary to point the way to a solution. More than this is superfluous. There is such a thing as asking or telling too much. Any curiosity is out of place. A person had better approach his counseling responsibilities on his knees.

Occasionally a minister will describe his technique by saying: "I get them to put all the cards on the table." But it may be a great mistake to stimulate people who come together to say too much to or about each other. One minister who had once thought such a procedure desirable told how he learned otherwise. A man and a woman in his community, at the breaking point, had come to him. He had encouraged each to tell everything. But he found that they staged such a quarrel that it seemed as if a final break were occurring right there. In the end, however, he was able to bring this couple to a more reasonable point of view so that they decided to remain together.

Yet, although their marriage still held, they were so ashamed of the things they had said in the minister's presence that they avoided him ever afterward. Thus they were lost to his church although their home was saved from final dissolution.

There is no doubt that this minister might have given the help

needed if he had sought merely to know the relevant facts and the assets of the marriage and then had worked with these two persons toward a solution of their difficulty. At the same time, he would have helped them to preserve their own self-respect and would have been able to continue with them in the role of a friend and guide rather than one who had stimulated them to stage a scene of which they felt ashamed. To say that they ought not to have avoided the minister afterwards is beside the point. They did. And his misguided technique was part of the reason.

In cases in which it is inevitable that revelations deeply damaging to the self-respect of one or both persons should come out, it is necessary to take special care to let them know that they still have the respect and, so far as necessary, the affections of the counselor. In some such cases it might be better, if some other counselor is available, to get him to deal with matters which might ever afterward, make a couple ashamed in the presence of such a continuing friend as a minister. Yet just at this point a major function of religious faith appears in that forgiveness, divine and human, erases any ugly features of the past and fully assures people of their restored standing which accompanies the restoration of their love. The assurance with which a couple can come back from sorrow and humiliation to joy and confidence is not to be based on the perfectness of their record, nor need it be dependent upon keeping their failures from the knowledge of their minister. The minister as a counselor will have taken to himself the meaning of Jesus' words, "Blessed are the merciful." (Matt. 5)

8. Look for the Deeper Problem Beneath the Apparent Ones

Every aspect of a problem is worthy of the counselor's interest and every point at which help can be given is worthy of careful thought. But often the difficulties which smart most are things on the surface, while beneath them lies a deeper wound. Or it may be that a person is sincerely seeking help on a lesser problem while working towards greater clearness of mind as to a major one. Or he may be struggling with himself to get up the courage to reveal the one which is really more serious.

A very troubled person may use a minor problem as a means of testing the counselor to find out whether his response in understanding and in friendliness promises well for his treatment of the

more serious difficulty. A person may hesitate all the more to bring up the deepest trouble just because of the seriousness of it. The sympathetic counselor recognizes the difficulty which many of his counselees experience. He sees them as timid bathers, hesitating to get wet all at once.

At the end of an hour or two spent on matters of real although secondary importance, the person may say, "But there is another point that I have hesitated to mention." Or, as a young person said, who not wanting to face the problem fully had put a smoother surface on it than the facts permitted, "I lied to you about such and such a matter, but I am now going to tell you the truth."

A young man came to a counselor to talk about certain difficulties which he had in school. These were important and in handling them he was entitled to whatever guidance could be given him. But when the issues were rather fully brought out there was another problem underlying all his thoughts about education and his adjustment to people. He was an adopted son. This troubled him. Such anxiety may be unnecessary, but it is very prevalent in such cases. There is no doubt that parents need to be guided in interpreting to their adopted children the security of love and acceptance in which they live.

When a child has not known that he was adopted it is often a shock to him to learn this. It is only when such a situation is poorly handled that it involves any great danger. But in the case of the boy here dealt with, it was clear that advice or planning with regard to education could have its full usefulness only as he was helped to gain emotional security. This was within his reach for he was loved and treasured and had every essential value that would have come to him had he been born into the family. His fundamental need was the building of confidence and the overcoming of his worries about his adopted status. In any case the counselor should be alert to any indications or symptoms of problems beneath the surface. These may be medical, needing the attention of a physician. They may be of mental health, requiring the attention of a psychiatrist. They may be financial, calling for a better handling of the budget or more productive use of the abilities of the family. Or a particular case will often show the need for a better social order with fair economic opportunity for all families.

Sometimes the deeper problem is a moral or spiritual one. There is no doubt that some of the troubles which people experience reveal

that their selfishness, their follies and their sins are catching up with them. It is unrealistic to side-step this possibility, for after all there are moral and social aspects of all questions. Each person has to live in society and in a moral universe.

9. Help the Counselee to Solve His Own Problem

Our desire as counselors is to help troubled people to feel that they have been able to meet their difficulties and solve their problems. The real aim of counseling is to help the person to meet life as successfully as he can, and, indeed, to create a pattern of living for himself and others will be best for all concerned.

Much has been made of a relationship which exists between counselor and counselee. No doubt this is important. In therapy, which is to be clearly distinguished from counseling, although in some instances it is a part of the same process, the relation of therapist to patient may be a paramount factor. As counselors our wish is to see the person solve his problem and go on his way a more adequate person. We do not wish him to feel that we have solved his problems for him even when without a counselor he could not have met them at all. The relationship in which we are most interested is his relationship with those to whom he belongs and who belong to him.

In a discussion of counseling one held that the chief objective is to create a certain relationship between the counselor and his client. Another held that the chief purpose of counseling is to create research material. With all due respect to such objectives we hold that the paramount aim of counseling is to help people to grow in themselves, to handle their problems more effectively and to create for themselves and for others a wholesome pattern of living. The central aim of counseling is found in persons and their handling of their lives.

While there may be inevitably a certain feeling of dependence upon a counselor, we want this to be as slight as possible and quickly outgrown. There is no danger that by taking this attitude we shall be depriving counselors of the appreciation and esteem which they deserve. A counselor who releases people will have all the appreciation he wants. The measure of his achievement, however, will not be in the dependence of people upon him but their feeling that they have met their own problems and have found and achieved a good and satisfactory way of living.

A minister gave a course in family counseling. At its close one of

the most intelligent women in the group came to him and said, "In thinking over the meaning of this course I have come to the conclusion that you can help me with my marriage." Then she surprised the minister by a long story of domestic unhappiness. To check her account with that of her husband was out of the question. He was many miles away. So far as the counseling process was concerned it had to be one-sided or nothing. However, it seemed that some new approach or new understanding on her part might be the key to a solution. The counselor proceeded on this assumption.

At the close of a three-hour session some factors in the situation had been made more clear to her than before. In addition the woman had gained courage to make an attempt which she had not dared to make. Some of the counselor's suggestions had been immediately ruled out as impossible in this case.

The purpose of a minister in such a situation is not to convince the unhappy person that he knows best and that his suggestion will work. It is rather to consider a number of possible means of improving the situation, from which some may be adopted and reshaped by the client to fit the possibilities of the situation. That is what happened in the case in question. The two worked together to find some usable means of meeting the difficulties, and then the woman left with a better understanding of her problem at some of the most crucial points. More important, perhaps she had courage to attempt to find some way of reconciliation.

When she returned to her home her approach was well received. Her husband proved to be as eager for a reconciliation as she was. Soon they were talking about matters which they had not been able to discuss objectively before. Misunderstandings were cleared up. Hurts were compared and comradeship was reborn. In the course of a short time they had won their way back to the happiness which they had enjoyed for eight years, lost for four, and which they feared might have been permanently lost.

How was this situation so marvelously improved? The counselor did not solve the problem, although his contribution may have been indispensable. The woman did not solve it alone, although without her better approach it would have remained unsolved. The woman took the initiative in approaching the counselor, after a counseling atmosphere had been created by a two-weeks' course. The counselor did his part. But ultimately the man and woman themselves solved their problem.

The main task of the minister had been to release certain potentialities in the situation which had been paralyzed into coldness, frustration and despair. These people, like many others in trouble, had within themselves the means of solution of their problem but these means needed to be made operative in a genuine reconciliation.

10. Remember That the Solution of the Problem Must Be Based on Available Resources

Many a person creates a dream world in which splendid success in marriage is achieved with an imaginary person, or with the person they did not marry, who also is transformed into a dream person. Actually the problem is to succeed with the person whom one has married. He is the one available. The person wholly of dreams, or the person who is a combination of memories and of dreams with the latter predominant, is not available. Nor is one definitely remembered available as an actuality. Even if he were ready to enter into marriage, he would turn out to be his real self and not the dream image which has been formed around him.

Many men and women are so engrossed in thinking what a success they would make if they had the "right" person that they overlook most or all of the possibilities of success with the person whom they have. Probably the person with whom a marriage has been undertaken is as good a choice as one would have if the dream world should come true and bring the dreamed-of individual as a marriage partner.

The problem is not marriage in general but *this* marriage. It is not one of getting along with some imaginary person but with this person. For every person who is failing in marriage because married to the wrong person there are probably many who are failing because they are BEING the wrong kind of persons in marriage.

11. Use the Resources of the Community

In the community it is almost certain that there will be other resources for counseling upon which the minister can draw for some of the cases which come to him. He will need to develop great practical wisdom in knowing when cases need to be sent to a physician, a psychiatrist, or some other specialist. It is well for a minister to be in close touch with such persons. Then, furthermore, while one of these specialists is being consulted for the adjustment of parents, some new educational or recreational program may need to be found for their children whose lives are being disrupted.

Recreational, cultural or hobby groups in whose activities a husband and wife can join may be part of a new plan of living which they work out together. The resources of the church in fellowship groups offer potential help, whose importance could hardly be overstated in the adjustment of a man and woman to a new pattern of life. One of the most significant things about a church, from the standpoint of domestic readjustments is that it offers fellowship and interest groups made up by people of good will. A church group can give a welcome to a couple needing its fellowship, and can give them a friendship helpful to their highest aspirations. In such groups a combination of shared interests and shared friendships may reinforce the purpose of man and woman to rebuild their marriage, and to turn it from a failure to a success.

Whether in the church or in other groups which the community offers, the counselor will need to scrutinize the available resources of his community for giving social reinforcement to his counseling work. Helping a man and woman to find deeper understanding and more appreciative attitudes toward each other is of vital importance but it is incomplete without a wholesome set of social relationships for the family.

A problem family may need friends as much as they need anything in the world. And a minister can be a manipulator of forces which fit needy individuals into groups which supply just what they lack, namely a sustaining fellowship and human comradeship. These constitute an important part of every life.

The minister has a position almost unique in the professional world in that he is a creator and a manipulator of such groups. The power of group influence to aid the work of a counselor or any other well-wisher of human life has been no more than glimpsed up to the present. In days to come it is to be hoped that much more resourcefulness may be developed in the creation and use of such groups.

12. Get Individuals and Families Adjusted to Life and to God

From the standpoint of religion, or from any standpoint, the counseling task cannot be complete unless the adjustment of individuals to one another is a part of a larger adjustment of their lives. Every person needs adjustment to life, to his universe and to God. His personal life must be a part of a set of meanings and values other-

wise he will still fail of satisfactory adjustments. For a life to lack meaning is one of the most serious deficiencies. No individual's life is complete within his own skin and no family's life is complete within its own front door. Man is a social and spiritual being and the family is a social unit in which spiritual values are at stake.

A young woman came to her minister to ask whether in his opinion she would be justified in making a certain visit in spite of the fact that her mother seemed to need her at home. The visit involved seeing a certain man with whom she thought she was in love. The question of her attitude to him, however, was inextricably involved in her attitude toward life and toward marriage. Having been deeply hurt by one man she cherished resentments which made it hard for her to take a normal attitude toward any man. She had struggled through years of bitterness and had not yet recovered from the pain and tragedy of her wound. As much as anything she needed to forgive the wrongs of the past and to get a new control of herself. To forget the wrong which she had suffered was all the harder because she was an unusually sensitive and fine person who felt that she could never accept with any tolerance or tranquility of mind the hurt which had come to her.

Undoubtedly a part of her problem was to gain control of her total situation, to forgive, to be cleansed from the destructive emotions of anger and hatred and then to make a new start in living by the positive emotions of love and confidence. This was difficult because hatred had dominated her life for years.

Her minister recognized that in order to live happily among other people and to be well adjusted she needed at the same time a new experience of God in her life. This, therefore, was singled out as the major problem. As is often the case, this young woman was as much concerned about being adjusted to God and being filled with his life of love and creative fellowship as she was in being adjusted to any particular person. Through prayer and a reaching out of faith she was able to dedicate her life to God in a new way. Later in speaking about her problem she said, "My new relationship with God helps me in my relationships with people."

Marriage, like life itself, is ultimately spiritual. Our lives must be adjusted to God at the same time that they are adjusted to one another.

As the first and second great commandments imply, the ability to love God is prerequisite to the adjusting of our relationships with

people. There is an inexpressibly intimate mutual dependence between our love of God and our love for persons. Obviously our love for persons aids our love for God. And being adjusted to God helps us in being adjustable toward any other person.

The minister's specialty has much to do with releasing the emotional energies of people from crippling fears, frustrations and antagonisms and getting them fulfilled in love and confidence. As the physician uses and releases the forces of nature for the healing of his patients, so the minister brings people into contact with the love of God from which needed strength, joy, forgiveness, love and courage flow into their lives. Counseling, for ministers, is a matter of understanding and of good technique but it is even more a matter of bringing people to the Source of all good things in whom families as well as individuals live and move and have their being.

For this work the minister himself needs to be close to God, with a breadth of sympathy for people in their problems and an unusual development of ability to see the best in people and in situations and to bring that best to actuality.

13. Some Necessary Cautions

Having emphasized the necessity that the minister safeguard and promote the interests of the persons who come to him, we now mention the need that the minister also protect himself. The counseling relationship involves certain dangers. Through sheer need of help or through hunger for a minister's interest and sympathy some persons would take more of a minister's time than their cases justify. When such a counselee is a woman, there is the possibility not only of wasted time but of comment and of gossip.

Interviews with such persons should be so staged that the minister's reputation is not jeopardized. He may well have them either in his home, where his wife is, or in his study with his secretary not far away. Such a precaution guards against danger from the occasional woman who has illusions that all men who speak kindly to her are making love to her. Some children also are imaginative. Moreover, in exceptional cases a woman or a child may be sent to frame a minister who has aroused the ill will of underworld forces. Thus from sinister design or from emotional abnormality there is an occasional person who is a menace to the counselor's reputation.

One must also be aware of a type, either man or woman, who will blame his counselor if he still continues to fail in marriage.

This is an added reason why the minister should not offer solutions but should look at the problem with the client and aid him to come to his own solution, for whose success or failure he himself will be responsible.

It is particularly necessary that a person should guard against saying anything that will involve legal complications. For example, a counselor on occasion might be disposed to advise a temporary separation of a man and woman hoping that being apart from each other would help them see their situation more objectively. Even if such a separation were thoroughly wise, unless it is also mutually agreed upon by the pair, it would in some states expose the counselee to the charge of desertion and would even affect the custody of children in case divorce should follow.

Moreover, the counselor needs to know the laws of his state with regard to confidences. Some states do not protect the confidential character of counseling interviews, and may even require the minister to divulge in court confidential material which neither he nor the counselee ever intended to have repeated.

If in general it is wise to be sparing in giving advice, this applies all the more to cases in which a divorce seems indicated. In such a situation the minister is not the one to make the decision. He should exhaust all possibilities of reconciliation and healing. Then, if all such efforts fail, the time may come when the best interests of all concerned are to be served by the legal termination of the marriage which has become a fraud or a tyranny. Even then the decision belongs to the counselee and not to the counselor. In some states giving advice to a person to get a divorce lays a counselor open to legal action by the other party.

The counselor should not expect the full cooperation of people or immediate success of plans. He must depend upon people who have already been in difficulty and may be again. Yet the couple who fail at first may ultimately succeed. The best that can be done with some problems is to reduce them to manageable proportions. Some weak spot may still remain, but the sum total of satisfactions can be so built up that the marriage gains a passing grade. While there is life, there will be problems, and these will often be symptoms of the need of new and more creative adjustments. Problems should not, therefore, be regarded as deplorable interruptions of the smooth flow of marital success but as stimuli to newer levels of adjustment and to a more creative unity.

Chapter V

HELPING MARRIED PEOPLE MEET EACH OTHER'S NEEDS

Paths toward solutions of marital difficulties lie in the direction of what particular persons want in marriage. As a matter of fact people want different things and they want them in different ways. They want what they want with different degrees of intensity and adjustability.

Persons equally serious are serious in different directions. Those equally gifted with humor may laugh about different things. Persons parsimonious to the same degree may want to save in different ways and spenders want to spend for different things. Husbands and wives equally fond of pleasures may be pleasure loving in different directions.

Persons differ also in principles by which they decide what things they shall seek and in techniques for getting what they want. For example a man and woman both of whom are equally sure that it is a good thing to have a generous income may differ so widely about how to get it, both in principle and in determining upon ways of earning as to be incompatible as married partners.

Marriage is a venture in 1) getting what the individual wants from his association with another; 2) giving what the other wants, and, better still; 3) creating and sharing together what they both want and 4) finding a fulfilment of the will of God in a shared life of love and loyalty. The third and fourth points furnish the best way of gaining what people really want or of learning what is best to have.

If two people cannot meet each other's minimum needs counseling may be defeated from the start. One purpose of counseling, however, is to find out whether persons who are failing may be helped to succeed. Genuine inability of two to meet each other's needs is rightly called incompatibility.

Sometimes people do not make their marriage agreeable to each other, yet could learn to do so. They may be persons who have not taken enough pains to find what marriage is all about and to learn how to supplement and complete each other. They may be frustrating, hurting and alienating each other in ways which could be corrected. Much incompatibility is made up of ignorance, selfishness

and emotional immaturity. As these are changed the incompatibility lessens and tends to disappear.

For rich, satisfying and inspiring marriages it is mainly a matter of learning how to find satisfactions which are within reach and to create others which are possible. The art of marriage is the art of finding and producing along life's every-day road those things which please, comfort, sustain, gratify and inspire; and to avoid things which annoy, depress, frustrate or hurt one's life companion. America in an age of abundance could bring the means of life and the tools of culture abundantly within reach of all.

The self which one brings to marriage is not only the immediate physical, emotional, mental and spiritual make-up of the individual but is also what has well been called one's expanded personality. This expanded personality is made up of the habits, skills, possessions, equipment, dreams, longings, memories, friendships, family ties, and, in a word, of one's whole inner world plus that part of the outer world which one uses in being and expressing himself. In marriage not only two individuals come together but two "worlds". There must be an adjustment in the expanded personalities of the two as well as in the hand to hand, face to face and body to body contacts.

From this standpoint there is what we might call the "economics" of marriage, in a wholly psychological sense. For example, a person enters marriage with a set of habits. These are not merely a part of the history of the individual but are dynamic factors in the direction of future behavior. The person can do, is likely to do, and is inwardly impelled to do what his habits have prepared him to do. At various points, as time goes by, there can be modifications of habits, but the mass of them comes down with great weight affecting the person's present and creating pressure for situations in which the further carrying on of these habits will be possible. In a word, habits create inward impulsions toward their own fulfilment.

If, therefore, the habits of a man and woman are displeasing to each other, or if those of one gets in the way of the self-expression or fulfilment of the other the counselor and the persons must work toward adjustability between the habits of the two. If one scatters things while the other picks them up; if one is slip-shod, while the other does things with meticulous accuracy, or if habit systems held and practiced unconsciously are out of accord in numberless other ways, then something far deeper is involved in the adjustment of

these persons than beauty care or techniques of physical adjustment.

In a sense one marries not only the form and image but also the personal history of the other. The memories, frustrations, joys, sorrows, dreams, antipathies, wounds, failures, successes and ambitions of a lifetime come along more or less with the personality which one gives or receives at the marriage altar.

When people do not get along together it is well to know if they have dreamed in the same direction, else the dreams may get in each other's way. One may regard the dreams of the other as unreal or absurd, or the one may be hurt at things which the other laughs about. Or, the wife may have ten thousand dollar dreams while the husband is content with a three thousand dollar income. Or unconscious factors in one may come into conflict with divergent ones in the other. In any case the longings and wishes are dynamic factors to be reckoned with, because they help to define the kind of satisfactions which these particular persons desire.

A marriage partner also brings along a bundle of social attitudes. These are not necessarily worked out clearly, and there may be inconsistencies within any person's set of attitudes. But they imply a philosophy of social living. Attitudes democratic and attitudes snobbish may come to grips within the family. If one has been trained to hate members of other races, while the other has been trained to appreciate persons in terms of their worth and to love others of whatever racial or cultural differences, the fact that these two love each other ought to help them to apply the principle of love to the improvement of the faulty attitudes which are held, but such differences inevitably create problems.

At the heart of personality and at the apex of one's scheme of values are the values of religion. About these things many persons feel intensely. People may have different values, or they may come at their values in different ways. The cure for faults of religious adjustment is more religion, that is, more love in action and in spirit. A loving spirit can bridge a multitude of differences and can bring out the best in any set of religious traditions.

Two persons can hold either their differences or their identities in love, and thus can have a creative experience at the heart of life. On the other hand two people with the same creed can have little benefit from it if they hold it only with outward correctness. A minimum requirement, however, is that a man and woman love and respect each other in the holding of whatever differences they must

maintain. If one must be right while from his standpoint the other is only "wrong" religion is hardened and belittled. God's method is expressed in the words, "Come let us reason together".

Marriage when seen in terms of all these adjustments is a complex thing. But amid all the complexities there can run the great harmonizing influence of love which draws people together and enables them to use their varying gifts and experiences for the best development of both. Each life as a personal history is made up of millions of experiences, therefore life will always be complicated, and it has the possibility of being always open to improvement.

Each person has within him several persons. In some cases a spouse can adjust to one of them; in other cases perhaps to all of them. He can find all the variations of a personality intriguing and endearing. However, the ability to adjust to what one is when a particular side of him is being expressed does not guarantee that a mate shall be able to adjust to a different kind of self which is in that same person. The counselor helps individuals to adjust to the variabilities in their mates.

The person that one is and the person that one is becoming are related but not identical. The "becoming", or trend of development, may be favorable or unfavorable to a marriage. The counselor takes this into account and tries to keep people growing in the same direction, or to get them growing in such ways that each will find more in the other and in their life together.

"A measure of tension in making adjustments in marriage is almost inevitable. Some of its deeper causes lies in the differences between men and women, and in changes in their respective roles in the family and in society. Marriage is a relationship which makes great demands upon character, but which also pays for all it asks. The romantic emotions of the early period must grow into something hardier and more discerning if people are to make the adjustments required by differences of training and personality.

"Adjustments are often aided by mutual preoccupation with great practical tasks, such as the creation of a true home, the shaping of vocational life, the meeting of civic responsibilities, the training of children and the creation of an environment favorable to their development. It should be realized that there are objectives in life that are much larger than unruffled individual happiness."[1]

1. "Christian Marriage," Federal Council of Churches, pp. 8, 9.

Goals Which Often Need To Be Brought To The Attention of Counselees

1. The Maturing and Completion of Love[1]

In marriage one needs to receive love according to his own requirements and to give it according to another's need. To give our love with the knowledge that it is appreciated by another is also a part of our need. There is as much happiness in meeting the emotional needs of a beloved person as in seeking love for one's self. We need not only to have things done for us but each of us needs someone to do things for.

Love is kept alive in marriage when the two continue to stimulate each other and to build up each other so that each feels most himself when with the other and each knows that he is important to the other. Love reinforces the emotional security of the person who receives it. At the same time two persons who stimulate each other's emotions need to supplement this by reinforcing each other's values and making them more secure.

It often happens that one has created initial stimulations looking in the direction of love and then has failed to carry through to a full-fledged love relationship involving the whole personality. If a marriage has taken place on a basis of mere emotional excitement, the persons need to grow into a more mature experience of love. They need to learn to sustain each other's interests and purposes. Instead, sometimes they attack each other's emotional security, and even belittle each other's values. Then love is a danger for it has started by stimulating the other and then it fails to fulfil its promises.

Counseling must reveal to those who have entered marriage with great ability to stimulate but little skill in reinforcing each other that the latter is as necessary as the former. The love of each married person must go onward to be expressed in a way of life that sustains the ego of the other, reinforces his emotional security and protects his values.

The above suggests what it means to make the transition from love as romantic excitement to love as passionate kindness and conjugal fulfilment. People need to see that married love is a plan of living and a way of acting based on appreciation by each of what

1. See also Chapter I, Section 7.

the other is, upon a championing of the well-being of that other, and upon the creation of a shared happiness.

The earliest and most fundamental description of the purpose of marriage in the Bible, the basic Hebrew-Christian approach, is that in marriage a man and woman shall become one. So marriage has its primary significance as a union under God of man and woman in each other. This is prior to its function in procreation. Thus we give psychological and spiritual criteria first place in the value scheme of the marriage relationship, at the same time duly recognizing the biological imperative of carrying on the race, without which, of course, even the discussion itself would stop.

When, therefore, we say that man and woman marry because of love, that reason is commanding in its own right. This means that when people come to us who for any reason cannot have children we can still encourage them to prize their marriage without any discounting of its value. For those who have children it creates a value situation which strengthens all the emotional foundations of a child's life. To the individual child it means not that his parents married because they wanted him, but because they wanted each other and also wanted to have him with them. They wanted him all the more because they wanted each other. Without this supreme evaluation of the husband-wife relationship, something is taken away from the parent-child situation.

The need of helping people to grow from the excitements of romantic love to the greater fulfilment and more adequate understanding of conjugal love and shared parental love is one of those most often met by the counselor. Deep emotional satisfactions should continue and grow from more to more rather than recede from less to less, but the romantic element is like the flavor of a cake. It cannot suffice by itself. We want the cake with the flavor. We cannot have the flavor without a well made cake.

Hatred in marriage grows out of persistent abuse of love relationships. People need to realize that a strong favorable emotion can be crushed until a strong antagonism arises. When personal proximity regularly leads to pain and suffering rather than delight, love is not likely to last. When attitudes are such that one personality denies the values of the other, it is an attack upon a person. To build up love and marriage we engage in reciprocal acts of building up persons. When one attacks the values of the other it is an attack upon the marriage also.

Many persons come to counselors with bills of particulars against their companions. Often such an attack is as much an evidence of the unfitness of the complainer as of the one complained about. Usually with a less critical and more appreciative attitude persons can be brought to see that there are great and promising common interests which quite overshadow the faults which had come to shut out the light of appreciation. It is a matter of restoring perspective as much as of getting another person to overcome certain faults, real or exaggerated.

2. Companionship

The cake of marriage is made from well-proportioned ingredients of companionship. Marrying for wedded companionship is not different from marrying for love, but is a way of helping to define what it means to marry for love. Companionship is the social aspect of love. It is the fulfilment of each in a relationship with the other. It is natural that a man or woman should most desire the company, day and night, summer and winter, of that one who appreciates his company most of all.

That marriages of comradeship turn out better than marriages of mere romantic infatuation has its implications for counseling, because the purpose of the counselor is to stimulate, guide or restore the companionship functions of marriage, as well as, on occasion, to give needed help in the adjustment of the two as physical partners.

At any rate the time has passed when marital counseling could be thought of chiefly as counseling in regard to sex relationships. In the period ahead of us much more will be made of the splendid comradeship functions of the married state.

The counselor who can help people to remove factors which mar their comradeship will be doing fundamental work in strengthening marriages. And at the same time he will use every resource on the positive side to build up comradeship experiences. He will help each one to think, speak and act more kindly and appreciatively in regard to the interests, activities, friends, family, thoughts, dreams, ideals, values and even the limitations of his marriage partner. And the counselor will help people in the discovery and carrying out of new developments in comradeship which will bind them more firmly together.

A man and woman who thinks in terms of "your interests" and "my interests", "your activities" and "my activities", "your friends"

and "my friends", "your family" and "my family", have not yet completed their marrying in a psychological sense. They need to work at the process of actually unifying their two lives so that they get the "we" feeling at the very center of experience and that instead of "yours" and "mine" it will be "our interests", "our activities", "our friends", "our families", and, in a word, our shared experience of living. But the "'we" feeling cannot be commanded. It must be a product of sharing along life's road.

Each can be encouraged to tell the other interesting things from the day's happenings. Each can reveal simply and frankly his thoughts, his feelings and his inmost self to the other. Each should try to grow beyond his limited self and see things from the standpoint of the other. To be and to reveal one's genuine self, to grow together toward a more mature and "conjugal" type of self for each, and for each one to accept appreciatively the self which the other has to offer—these are factors in the strategy of strengthening comradeship.

3. Status

People marry for the more mature and socially complete standing which marriage will bring to them. There is no doubt that marriage has a value in terms of status for those who have definitely reached a marrying age. Each should understand the need of giving this to the other. A good marriage brings self-assurance and personal reinforcement. A married person is one who has to his credit the mature accomplishment of having won the love and self-giving of another. This brings a status which neither could have had as a single person.

In recognition of the status factors in marriage each should help the other to be able continually to be proud of his "conquest". Any married person should be sensitive to the fact that the life companion wants to feel pride in husband or wife in the presence of friends, family, and the world in general. Acts and ways which violate this do not necessarily destroy love outright but they constitute an attack upon it.

A counselor can help many an individual better to analyze the factors which rightly give him prestige in the eyes of his mate and to use those factors for their full value. He can also show persons who are letting their mates down somewhat that it is the function

of each to make more of the other and to help that other to make more of himself.

Shame felt because of a person to whom one is married lessens the value of the marriage. As married people try to keep alive the pride of each in the other, so also they must realize that if either has caused shame to the other there is need for ceasing to do things which bring such a feeling.

Marriage glows with healthy pride when it is a mutual admiration society. The counselor can often bring a person to see more clearly the danger in things which cause shame. And sometimes he will do this for a person who has not even been aware that he gave any occasion. The counselor can also help the person to plan, devise and carry through procedures which will tend to restore the confidence or pride of the other in him. This is indispensable if marriage is to have the glow of health.

When prestige factors have been major considerations in the planning of a marriage, and this is usually at the instigation of older persons, the question to ask is not merely whether we can have a high regard for the motives which operated in this case but how good a marriage these two are capable of making. It is not the backward look which is most appropriate but the forward look.

A person who married for money or for social prestige can outgrow the littleness of his previous motives and come to value persons as persons, for beneath the surface each person is a human being with needs, longings and possibilities for growth. The person who married for selfish motives must in some way learn to live by unselfish ones. Real love can be built up between the husband and wife. Love of children itself is a powerful force to draw people out of their selfishness, and shared love of children and of home, along with other common interests, can draw such a man and woman together.

4. Security

One function of marriage is to create that emotional security which a man and woman can give each other through love and confidence. This is the value that is most held in mind when a person says that he marries partly to have a home. Home is a psychological and spiritual creation. The outward structure that is called a home is a shelter for love and fellowship and an aid to the protection and care of children.

When a person is in trouble in his adjustments and fears that the desire for a home may have bulked too large in his plans for marriage he need not discount this type of motivation, provided that he does not merely seek comfort and security for himself but is wholeheartedly willing to join with another in creating a home of mutual confidence and emotional support. Each person needs a place in which he is defended rather than attacked, appreciated rather than discounted and healed rather than wounded. Sometimes people come to us who do not realize that they are thoughtlessly undermining the security of their marriages and their homes.

Even persons who have married with ardent feelings of love may still have a problem in giving each other an adequate sense of security. Some are sensitive and easily hurt. The emotions of others are tempestuous as well as warm and whole-hearted. People who are inclined to create a tempest of disagreement, anxiety or frustration need to be guided into a type of good seamanship on the voyage of matrimony.

The security of one's emotional values is more important in marriage than other kinds of security. People can be brought to see that the major form of their security is in their own care and keeping and that marriage can stand a measure of financial or other types of insecurity if the security of the man and woman in each other's love is absolutely dependable.

Persons who have been doing things which have destroyed security can be guided toward doing more things which build it up. The guiding of marriage away from actions that create insecurity and put members on the defensive can assure safety of many marriages which would otherwise fail.

This brings us to the question how far the minister can go in recognizing with his counselees what is called the art of quarreling constructively. While he should help them to realize that it is natural that there should be some quarreling it is better for them to learn the art of living together in such a way that they do not need to quarrel.

Let us stop to ask what are some of the chief occasions of quarreling. Many quarrels arise because of fatigue, or because one is sleepy and the other wide awake. Others come through misunderstandings when something is read into a word or act that was not really intended at all. Quarrels arise because of different reactions to in-laws and their interests, attitudes and personalities.

Many quarrels arise because one wants to dominate the other, or to make the other over, or one tries to enhance his feelings of superiority at the expense of the other, or one requires a larger share of the money than the other is willing to have him use, or one has need of being always right and carries this out even to the extent of putting the other in the wrong. All these are attacks upon a person's security. Whatever be the occasion of attack upon the personality of the other this casting of roles as offensive and defensive is itself a misfortune.

In marriage emotional security needs to be built up not destroyed. Quarrels need to be forgotten in loving words, and the words and ways of affection need to be used generously as a regular part of family living. When quarreling has taken place the next step is to make up, but a more important step remains. That is to understand the reason back of the quarreling, and to take the quarrel as a symptom that better understanding and team work are needed. A quarrel, like a hole in the path at which one stumbles, shows that a bit of constructive work needs to be done.

The counselor can help many a married person to be the defender of his mate and to avoid putting the other on the defensive. People can stand a considerable measure of conflict on the outside if they have unity at home, but when conflict comes at a person where his defenses are down he cannot stand so much of it. How to quarrel constructively, then, is to be outgrown in favor of learning to use differences constructively and attacking the problems together, not attacking each other. Whatever the future may hold it is probable that at present most of the quarreling is more destructive than beneficial.

5. Comfort

Home comforts permitting rest from our labor and enjoyment of its fruits are among the things which people seek in marriage. We need a place which stands to us for rest—physical and emotional. A man and woman can create in their home an atmosphere which will give a bright and warm background to their entire emotional life, and a person can work harder when he is assured of real rest at home. With such a background a person can go out into the world strong in a strength which his home supplies.

The home represents a combination of comfort, status and facilitation. It is a background for what a person wants to do in the

world at the same time that what he does in the world is a means of serving his home and other homes. The home stands both for accomplishment and for rest, and a good home provides for the enjoyment of necessary rest under circumstances of domestic felicity and community standing which enhance all the values of the economic efforts which make homes possible in a material sense.

What we have just said is particularly true for husbands. Those women whose main job is homemaking need the change of going elsewhere on occasion. They need to feel that from their homes they have access to many outside experiences which enrich their lives and give them fellowship with their husbands in a pleasant social setting. The wife has had the home as a scene all day and she needs a change.

6. Fulfilment

The counselor sometimes needs to help people appreciate the forward-moving roles which marriage assigns to them. Boy and girl have grown into man and woman. They have become husband and wife. Then they need to grow into the relationships of parenthood and of homemaking citizens.

The husband should learn to appreciate his wife the more when she becomes also mother, but not all men do. She should be on guard lest she become so absorbed in the child that she makes her husband feel left out. She can make him feel very much brought in if she respects and safeguards his role of fatherhood and inducts him into a suitable share of the task of caring for his baby. Many men and women need to be helped to develop the growing insights of parental teamwork and to see each other in the enhanced significance of their parental status.

The counselor can help fathers and mothers follow through together from the infancy of their offspring through the run-about, the school age, the adolescent, the youth, the maturing and adult stages, and then to the marriage of the younger generation and the setting up of new homes. Each stage in this process is a further fulfilment of the meaning of marriage for this man and woman. As they go along their marriage takes in more of content and should acquire greater significance for them.

Counselors can help marriages by helping people toward larger social and spiritual growth. There is added strength in a marriage when man and woman recognize that they are not only home-

makers but citizens, producers and builders of the world that is to be.

Some persons seek forms of satisfaction in such a way that they produce the opposite and experience frustration instead. Counselors can often help such persons to reverse the process and get started again in the direction of fulfilment for the self and the other. The fundamental principle is that the persons should review their way of living together so that they reduce the causes of irritation and build up every possible experience of satisfaction, comradeship and joy in each other. The counselor asks whether a marriage which is failing may not be falling short because too many allowances are allowed to creep in and many possible sources of fulfilment and comradeship remain undeveloped.

A counselor often finds that people are cramped in themselves because they are trying to live in too small a world psychologically and spiritually. Each family needs to hitch its wagon to a star and pitch its camp in the direction of better development in vocational, neighborly, church and community relationships. It is by being in touch with large and expansive social and spiritual purposes that people develop the best in themselves and so in their marriages. Ultimately the success of marriage depends upon having persons worth living with and upon their developing a companionship worth perpetuating through a lifetime.

7. Sexual Harmony[1]

Each person enters marriage with a certain conditioning of emotions with regard to sex. This conditioning enters as a factor into the sexual experiences of marriage. Overtones, undertones and echoes from the thoughts, longings, fears, aversions, shame, confidence and all that one has thought and felt in regard to the sexual nature come with the individual into his marriage. He may have at the same time a great eagerness and a baffling reticence. There may be anxieties and fears as well as wholesome desires for fulfilment.

Many a person needs help in making his transition from a premarital status in which sexual fulfilment was postponed to a marital status in which the sexual relationship can be accepted with wholehearted eagerness and mutual esteem. The counselor can help people to realize that a healthy married life will be aided and strengthened by constructive attitudes toward sex.

A young husband complained that he did not like to use expres-

1. See also Chapter II, Section 7 and Chapter III, Section 2.

sions or ways of endearment with his wife because doing so stirred up his emotional nature. Becoming so affected seemed to him to be undesirable. This was probably because he had been affected by teaching which presented the sex nature only with disparagement and disdain. By his counselor he was encouraged to develop an appreciation of the excellence of that close tie which made him one with his wife and, on occasion, made him feel like expressing his love by the greatest possible physical closeness and unity. People must be freed from the destructive results of prudishness as well as from those of sensuality.

Sometimes the sexual satisfactions of marriage have been over stressed so that there has been expectation of perfect happiness and no preparation for possible difficulty, pain or disappointment, which may be perfectly natural, in the early sex relationships of marriage. People who have had such frustrating experiences come to a counselor with the feeling that their marriage is a failure. They need to realize that it usually requires time, patience, perseverance and increased understanding of each other to release the finest sexual possibilities of the marriage.

Sex techniques in general must be adapted to the personalities in a particular situation, perhaps in better understanding of bodily positions, or love play, or of the frequency needs of one or the other and of the relations between sexual fulfilment and the attitudes which the two have toward each other as persons.

We have given some attention to the sex factor at other points in the discussion. Here we recognize the desire for sex fulfilment as one of the impulsions which draw people toward marriage. It is the counselor's function to help people who are sexually ill adjusted. Some will come to him whose attitudes are merely negative and repressed. It will be his purpose to help them achieve a release of their finest sexual possibilities as husband and wife, and to think of this relationship as a part of the excellence of marriage. It is also his purpose to help persons who are adjusted on a physical level but do not sufficiently relate their sexual manhood and womanhood to personal growth, loyalty and reverence for each other.

8. Children

It is often said that the first and chief purpose of marriage is to have children. The need of having them and of having a good marriage back of each one of them is obvious.

Alfred Cahan[1] pointed out on the basis of the statistical studies which he made in the thirties, that there was a seventy-one per cent probability of divorce on the part of childless couples, while for couples with children there was an eight per cent probability of divorce. This does not mean that childlessness necessarily brings divorce or that children are always an effectual bar against it but that in a statistical sense divorce is much more likely to come to childless couples.

The role of the counselor is to help people see the need of planning an adequate family in terms of their own ability to give a good inheritance and a good up-bringing. When the question of more children arises on the part of those who are well fitted to make a contribution to the future of the nation and the race, counselors can give encouragement which in the aggregate will exert an influence toward larger families on the part of those whose increase would be a benefit to the world. It may be added that the church itself will be built up mainly from children born into its families.

Counseling also will help people who otherwise would be childless to benefit by the medical aids to fertility, or, if that fails, to be rightly guided in the process of adopting children. All that counselors can do to help parents to achieve better teamwork in training their children and better understanding of the needs of growing children and youth will be among the significant contributions which they can make.

Often it will be found that difficulties about children, or favoritism of different parents for different children will be among the most divisive factors in family experience. Anything that can be done to help married people to create a firm unity before children come and then to build a larger pattern in which the children are heirs of that unity and factors for its continuity will be in the line of good counseling.

Particularly will a counselor recognize the delight of two parents who love each other deeply in seeing their love actually embodied in children who bear in their very bodies the evidences of the unity of the father and mother. To see a loved wife imaged again in form, feature, gifts or ways in the younger generation is to a husband one of the richest rewards of marriage and one of the strongest incentives for making the most of it.

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1. *A Statistical Analysis of American Divorce*, Columbia University Press.

And for a loving wife to see something of her husband imaged in the children whom she has brought into the world and then guided along the paths of development is one of the greatest personal rewards of motherhood. Beyond these human factors and through them comes the opportunity for husband and wife to find something of God in each other, to be aware of their cooperation with God in bringing and nurturing their children, and, in fact, to find God again in the growing life of their children. This puts a touch of completion upon the experiences of parenthood which it could not otherwise have. Cooperation with God in the tasks of parenthood only begins with the wonderful processes of fertilization and physical creation. It involves also cooperation of parents in guiding children toward the fullest development of social and spiritual personality.

9. Economic Cooperation

As old as marriage itself are economic factors drawing man and woman together. They need not be analyzed here. Suffice it to say that economic factors can handicap all other efforts to build a marriage. Or, on the other hand, the economic cooperation of two persons may be such as to enhance their love, trust, and admiration for each other.

When a couple have failed to see that their ways of spending can either help or handicap their marriage the counselor will have to help them to realize this. He will help them to do their practical part as an expression of their love for each other, and to share and spend money in such a way that their habits will continually be saying to each other, "My use of money expresses my love for you." Earning and planning get their finest meaning in the support of homes.

In a sense marriage can be described as a social device for getting the necessary work of the world done on a motivation of love. Men and women work with greater joy outside the home and in it because they love. In addition to the "instinct of workmanship," and pride in doing a significant work in the world is the joy of knowing that one's work provides an economic foundation for his home. Even better is it if in providing for one's own home a person at the same time makes some contribution to the success of other homes. The counselor can help social action to take root in family life by

aiding families to use their money with personal considerateness and with social concern.

10. Better Motivation for "Escape" Marriages

Not infrequently will a counselor encounter marriages which persons have entered as an escape from some bad premarital situation. No one should assume that an escape marriage must be a poor marriage. Perhaps it can be helped to take its place among the best. Not mere escape is the criterion but whether this man and this woman have within themselves the making of a good husband and wife, and whether, together they now desire to create a suitable home for themselves and their children.

Sometimes persons who "escape" are intrinsically excellent persons. It was only their situation that was bad. Inadequate, indeed, their motives were, but the real question is whether the persons can now become adequate for marriage, and the counselor can often help them in this direction. Do not therefore count the escape marriage as a second-class marriage necessarily, but look into the possibility of rebuilding it on motives that are intrinsically sound.

11. Finding the Real Assets in "Forced" Marriages

As to whether a minister ought to marry a couple in a "shot-gun" type of situation, we only suggest that he himself decide whether he is participating in a genuine marriage. There may be marriages hastened by pregnancy which are otherwise normal and desirable marriages. In some cases, however, a parent or judge may command two people to marry when their marriage has no justification except that the woman is pregnant.

A minister reported that a couple had come to him saying "The judge sent us to you and said that we must get married." He added, "What could I do under the circumstances?" But who decides whether a minister shall or shall not conduct a particular marriage ceremony? If the "forced" situation offers no promise of being a genuine marriage it is questionable whether he can rightly have anything to do with it. When a genuine marriage seems possible the minister will treat the case on its merits. The intrinsic suitability of two persons for union with each other is the question of paramount importance.

A minister was confronted with a case of a university student and a feeble-minded girl whom this student had impregnated. The plea

was that the child should have a name and a legitimate status. On the other hand it was clear that the young woman had no chance of functioning satisfactorily either as wife of this man or as mother of his child. And probably the welfare of the child itself could be better safeguarded in other ways than by forcing a marriage of two persons whose union would be only a travesty.

Our concern here is more definitely with the question how a counselor can help persons already married whose marriages have been forced. One danger is that these persons will continually blame each other so that neither will have full confidence in the other. In these cases jealousy is easy, because a person is likely to say, "If he violated the standard with me he is more likely to do so with others." While in many cases this is not true, yet the likelihood of its being thought is increased.

Starting with some impairment of confidence in each other, a man and woman easily move on to lack of regard for each other's judgment and so their capacity for cooperativeness is affected. Moreover their sexual life in marriage is likely to be beset by hang-overs of the anxieties which accompanied their entrance into this relationship.

Two engaged people were teaching in different schools. He was the principal of a small high school. At the end of the summer there was a sudden decision to marry prompted by her condition. Her resignation from her teaching position was submitted about two weeks before the new school year was to open. He reported to his associates that he was married and would bring his wife when he returned. They were married very quietly.

Before the school year opened they found a place to live near his school. As it was thought that no one from that community had close contacts with their home town, they reported their marriage as having taken place earlier than its actual date. At the same time they were not without anxiety as to what would happen. Their baby came almost exactly nine months from the date they had given as the time of their marriage. Both before and after its birth the young people had a sense of insecurity. Furthermore, although they had become convinced before marriage that as persons who expected to be man and wife they had a right to anticipate their marriage by intercourse, they became less certain that their conduct had been right.

As their position in the community was a very important one they

were all the more fearful of the effect it would have on their standing and the actual continuation of his principalship if the whole truth should become known. So a factor which they had not regarded as very important came to have almost obsessive weight with them.

All through the year the young man felt that he must have some alternative if the teaching position should close to him. This was not primarily an economic anxiety because he knew that he could take a position in the business world, and even that his father, who was a manufacturer, could immediately make a place for him. It was a moral anxiety.

The year passed without any of the embarrassment which they had feared. They were really a fine couple. Their baby was healthy and their position continued to be secure. The fear of necessity of changing his work faded away. Yet these two did not get along well together. She was acutely jealous of a young woman who was closely associated with her husband in the school and she was critical and irritable in other ways. Even their sexual life suffered.

Whereas they had made so much of the sex relationship that they had started this before their marriage, their attitudes toward each other had deteriorated to such an extent that for a year they had almost ceased to live together sexually.

Finally they went to the minister of their home church who had married them and told him the story of their unhappiness. He assured them that although he felt they had made a serious mistake, that fact did not take away any part of his affection for them. He helped them gain assurance that their marriage would be as sacred as they made it to be. His role was not to tell them that their mistake had been inconsequential. Actually it had become serious to them. But his counseling function was to get them to accept Divine forgiveness and full personal reconciliation, then to forget the past and to face life together with a forward look. This was especially promising because these two persons were intrinsically fine and well suited to each other. Moreover, they both loved their child, and actually they loved each other although much of the time they did not act as if they did.

Getting the story and the difficulties out in the open in the presence of a counselor acutely sensitive to moral values and at the same time compassionate and encouraging, helped them to turn their attention from those criticisms of each other which had created an

atmosphere of bitterness in their marriage and to get into the focus of their attention the fact that they loved each other sincerely, that they were willing to forgive each other, to accept God's forgiveness and to go forward together to make their home all that they had ever wanted it to be.

Some counselors would belittle such reactions on their part, and would say that their behavior from the start was normal for them, and that only their anxieties and mutual criticisms were to blame for their partial alienation. But they actually had hurt each other and had taken away something from the lustre of their marriage.

Perhaps only persons highly sensitive and idealistic could have suffered as they did, but they were such persons. We might wish they could have come to the healing and restoration process earlier than they did, and this might well have come to them even before their marriage if they had been fully confidential with their minister.

As to standards, evidently it is only in ethical matters that anyone would suggest making the standards so low that almost everybody would pass without question, and thus suffering of conscience be avoided by not having much conscience. But this is a short-sighted solution.

The counselor's function with persons whose marriage is hampered by feelings of guilt either individually or shared, is to get them to rise to a new spiritual level so that the guilt feelings are dissipated by faith and the persons are living on such a level that their shared life is right, satisfying and mutually reassuring.

As we think of the great variety of motivations operative in marriage and the variability of the needs which it must meet, it is evident that the counselor must try to estimate what are the paramount needs of each situation. He must work to remove obstacles to the meeting of these, and at the same time, he must help married person to know how to reward each other's expectations with a rich and colorful life suited to each one in particular.

When marriage yields its satisfactions, avoids frustrations and protects from attacks then married people love to be together. When the opposite is the case they can come to hate to be together. The real indissolubility of marriage is a matter of strengthening the innner ties, of building up a vital unity, of living in such a way that the two persons love to be together and hate to be separated. They look into each other's hearts and see kindness and confidence there. It means that marriage holds together by its intrinsic strength and

by the moral and spiritual quality of the persons who have constituted it.

Each identifies himself and his good with the other. Each is loyal to the personality and the well-being of the other more than of the self. Marriage in the highest sense, is a union of this man and this woman with each other and of both with God the giver of their love and the ground of the community which they have. Each champions and supports the other against the world and God stands for them both.

Marriage is not so much a status as a growth in unity. Counseling therefore is not merely getting people back where they were, although that is often involved, but more essentially it is a matter of getting both on a forward march toward a common goal which is great enough to command their finest loyalties and to inspire their united efforts. Counseling then, is not merely mending a relationship but aiding a process of two people in growing together toward the largest life.

SOME HELPS FOR COUNSELORS

Insight and Personality Adjustment, by Therese Benedik, Ronald Press Co., 1946, 307p., $4.00

Psychoanalytic conception of the development of the individual. Interpersonal relationships of marriage and effects of the war on them. Psycho-sexual problems resulting from breakdown of the patriarchal family. Each person has his own reaction system.

Problems in Religion and Life, by Anton T. Boisen, Abingdon-Cokesbury Press, 1947, 158p., $1.50

Practical help for human problems. Types of maladjustment and the distinctive function of the minister as counselor.

Family Budget Counseling. Dorothy L. Book, Ed., Fam. Welfare Assn. of America, 1944, 92p., 65¢

A guide for social caseworkers in family financial management. Planning the budget, role of the caseworker. Bibliography.

Pastoral Work and Personal Counseling, by Russell L. Dicks, Macmillan, 1944, 230p., $2.00

Presents experience of hospital chaplain and parish minister. Personal counseling a normal part of pastoral work. Methods.

The Bond of Honor, by Burton Scott Easton and Howard Chandler Robbins, Macmillan, 1938, 142p., $1.50

Premarital counseling based on the Episcopal marriage service. History of marriage service and practical suggestions for marriage.

On Being a Real Person, by Harry Emerson Fosdick, Harper, 1943, 205p., $2.50

Written for the average reader, it is valuable also to counselors.

Interviewing: Its Principles and Methods, by Annette Garrett, Family Welfare Assn. of America, 1942, 123p., $1.00

Principles basic to all personal counseling by noted case worker.

Marriage and Family Counseling, by Sidney E. Goldstein, McGraw-Hill, 1945, 457p., $4.00

A manual for ministers, doctors, lawyers, social workers and others in counseling service. Based on counseling experience and work being done in counseling centers.

Get More Out of Marriage, by Catherine Groves, Association Press, 1941, 186p., $1.25

For the lay reader, helping him in personal adjustment and in developing his best. Presents cases of interest to counselors also.

Conserving Marriage and the Family, by Ernest R. Groves, Macmillan, 1944, 138p., $1.75

A book of counsel to persons who are failing in marriage and who are tempted, perhaps unwisely, to seek divorce. Conscious and unconscious factors in marriage adjustment. Valuable to the troubled person it is equally valuable to counselors who can gain help from the analyses and methods used.

Christianity and the Family, by Ernest R. Groves, Macmillan, 1942, 329p., $2.00

Shows the interdependence between the family and the church and the need of educational help for marriage in the church program. The latter part deals with counseling in family relationships.

Religion and Health, by Seward Hiltner, Macmillan, 1943, 361p., $3.00

Relation of health to religion and to personal adjustments. Principles of counseling and analysis of the counseling function.

Getting Down to Cases, by Charles T. Holman, Macmillan, 1942, 201p., $2.00

Introductory volume on counseling, suggestive and helpful. Discussion of cases and illustration of counseling methods.

The Neurotic Personality of Our Time, by Karen Horney, Norton, 1937, 299p., $3.00

Treatment of the psychological causes which underlie attitudes and behavior. Clear treatment of the cultural factor in behavior.

Physicians of the Soul, by Charles F. Kemp, Macmillan, 1947, 314p., $2.75

A history of pastoral counseling from the time of Christ to the present day. Men active in this tradition and the literature which has influenced it.

Sex Adjustments of Young Men, by Lester A. Kirkendall, Harper, 1940, 215p., $2.00

Aids in freeing young men from unwholesome attitudes and giving them constructive ones. A help to those who counsel young men on their sexual problems. Illustrative cases.

Managing Your Mind, by S. L. Kraines and E. S. Thelford, Macmillan, 1943, 361p., $3.00

Written from the standpoint of modern psychology. Human and analytical.

In Search of Maturity, by Fritz Kunkel, Scribner, 1942, 292p., $2.75

Basis of a practical psychology with Christian premises. Helps counselors to see the meaning of mediating help to other persons.

Psychiatry for Social Workers, by Lawson Lowery, M.D., Columbia University Press, 1946, 336p., $3.50

A practical guidebook in psychiatry. Addressed to social workers, it will prove helpful also to parent educators and ministers. How wholesome parent-child relationships prevent psychiatric disorders. Things prohibited and disapproved must be balanced by constructive activities with affection and approval.

The Art of Counseling, by Rollo May, Abingdon-Cokesbury, 1939, 247p., $2.00

Makes use of the new understanding of personality to help the

reader adjust his own personality and help others. Special application to religious counseling. Case illustrations.

The Human Mind, by Karl A. Menninger, Knopf, 1937, 504p., $5.00
On abnormal psychology. Well written, carefully documented.

Love Against Hate, by K. A. and J. L. Menninger, Harcourt, 1942, 311p., $3.50
A brilliant and suggestive volume.

Mental Health in Modern Society, by Thomas A. C. Rennie, M.D. and Luther E. Woodward, Commonwealth Fund, 1947.
A description of the total task of mental health in modern society, including chapters on personal counseling and church life. Practical techniques in interviewing and counseling. Mental hygiene of family living. Clinical chapters. Intended for professional groups and intelligent laymen.

Counseling With Returned Service Men, by Carl R. Rogers, McGraw-Hill, 1946, 159p., $1.60
The non-directive method in counseling is emphasized. The casual contact and practice in counseling. Based on counseling in the U.S.O., it is helpful also to the minister.

Counseling and Psychotherapy, by Carl R. Rogers, Houghton-Mifflin, 1942, $3.50
How newer concepts affect counseling procedures.

The Pastor as a Personal Counselor, by Carl J. Schindler. Muhlenberg Press, 1942, 138p., $1.25
Counseling not optional because people bring all sorts of problems to ministers. No set procedures because no two cases are alike. Theoretical treatment of psychological types. Elementary.

Psychology and Pastoral Work, by Eric S. Waterhouse, Abingdon-Cokesbury, 1940, 316p., $2.50
Skills of psychology applied to pastoral functions.

What the American Family Faces, L. F. Wood and John W. Mullen, Eds. Eugene Hugh Publications, Chicago, 1943, 254p., $3.50
Help on the program of family life and counseling. Extended discussion of premarital counseling by a panel of experts.

Pastoral Psychology, by Karl Ruf Stolz, Abingdon-Cokesbury, Rev. 1941, 284p., $2.50
Survey of variations of mental and spiritual life of parishioners.

Religion in Illness and Health, by Carroll A. Wise, Harper, 1942, 279p., $2.50

Background information for counselors. Shows how religion can be used constructively in counseling.

PAMPHLETS

Counseling With Couples Before Marriage, by Warren D. Bowman, Elgin Press, 1945, 31p., 25¢

Sets forth the experience and methods of the author in his extensive work with couples entering marriage.

The Ministry of Listening, by Russell L. Dicks, Federal Council of Churches, 23p., 10¢

Premarital Counseling, Federal Council of Churches, 1946, 40p., 25¢

A brief manual of method and suggestion for ministers in their premarital counseling.

A Case Book of Marriage Problems, by Ernest R. Groves, Holt, 1941, 40p., 25¢

The Ministry of Counseling, by Rollo May, Federal Council of Churches, 27p., 10¢

Recent Trends in Psychiatry of Particular Significance to Religion, by Alexander Reid Martin, Federal Council of Churches, 1943, 10¢

The Church and Returning Service Personnel: Counseling to Meet the Needs, by John A. P. Millet, Federal Council of Churches, 1944, 31p., 10¢

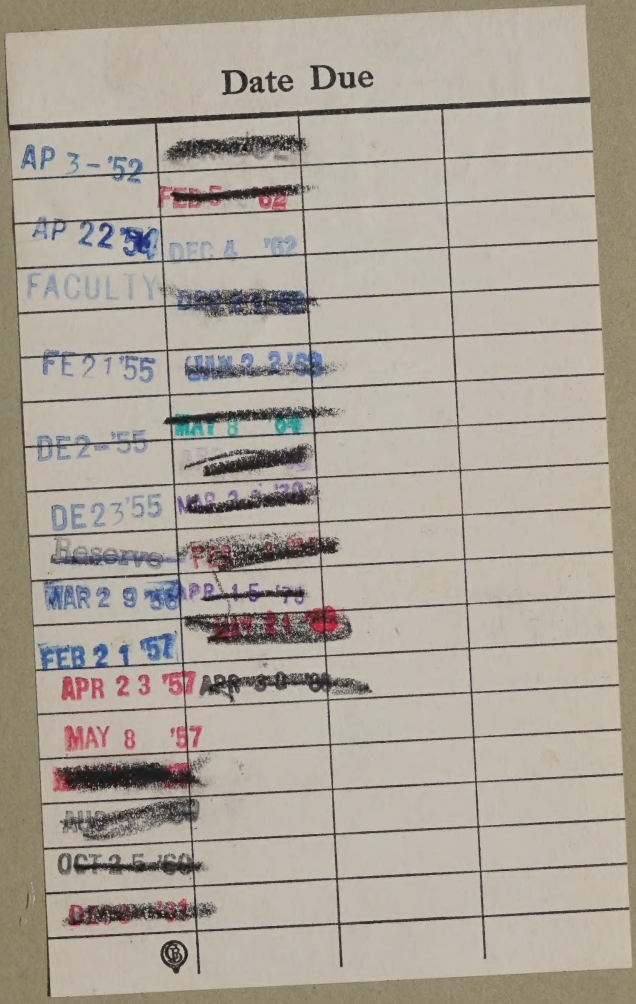
Symptoms of Personality Disorder, by S. Moughly Small, M.D., Family Welfare Association, 68p., 60¢

Distinguishes abnormal from normal behavior. Basic symptoms of emotional and mental disturbances.

A Counseling Viewpoint, by Carl R. Rogers, Federal Council of Churches, 23p., 10¢

Values of the non-directive method in counseling.

Role of the Clergy in Relation to the Mentally Ill. by Carrol Wise, National Committee for Mental Hygiene, 7p., 10¢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